

# The Sermon,

which Christ made on  
the way to *Emaus*, to  
those two sorrow-  
*full Disciples*

Set downe in a Dialogue by

*D. Urbane Regius*, where-  
in he hath gathered and  
expanded the chiefe  
Prophecies of the  
old Testament  
concerning  
CHRIST.

Imprinted at London  
by *William White*.

1612.



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TO THE RIGHT HONORABLE LORD MAYOR OF

the Citie of London, the right Worshipfull the Aldermen his brethren, and the Citizens and Communalty of the same

Citie, *W. Huston* wisheth all hea-

uently wisdome, grace, and health in the Lord Iesu

CHRIST.

*John:*

*Caught this*

*of*

*Buckley*

*Willo Jane Hill*



Onsidering that Maister *Frederus*, the Latine translator of this heavenly Sermon, had bouldly dedicated his Labours (being but a Latine translation) to three noble Dukes of *Germanie*, and thought it a worke well worthie their Heroicall patronage; I could not (observing *decorum*.) sende the same abroad, being now Englished, vnder a baser Patron, then I found it Latined: For so should I haue promoted that *sermon* in' *house* out of the Hall into the Kitchin, which neither Halls, nor earthly habitations, can worthily entertaine. Wherefore right Honorable, and Worshipfull Citizens, though England may well be called *in* *the* *land* a Land of great Lords, for the multitude of Nobles in it, & consequently easie to finde an *English* Patron, to match those three *Germanie* Protectors: yet haue I chosene to dedicate these my simple Labours, to this noble Citie of *London*, and the Honourable, and Worshipfull Citizens thereof: And that for diuers causes; some whereof be these. First, to giue this precious Pearle a Patron, whom of mine owne experience, I know to be equall; nay farre superiour to all his *Germanie*

*The Epistle-dedicatorie.*

Proteſtors, both in Nobilitie, and Antiquitie: For I would wiſh that good and Godly Bookes, ſhould finde as good entertainment heere, as elſe where. Secondly, to helpe the Booke it ſelfe to better efficacy, and greater operation amongſt many, by dedicating it to many: For ſuch is mans nature, that it eaſily admitteth, miſduſfully retayneth, and highly eſtemeth that, which good-will gratefully offereth. Thirdly, to doe honour to this Honourable Citie: For worthy Workes are ſayd, as well to magnifie their Patrons, as to amplify their Authors. Fourthly, to make ſome ſemblance betwixt the Patrons to whom it is offered, and this Puple, which ſeeketh at your hand to be defended: For this is a gracie, and godly Dialogue, well agreeing with the perſons of gentle and godly Men, and Matrons; ſuch as many of this Citie are, and all ought to be. And laſtly, I have dedicated this Tranſlation (ſuch as it is) to London; becauſe Londoners of all the laye people of this Land, haue moſt leaſure to read, beſt will to heare, greateſt deſire to learne, readieſt wittes to conceiue, ſoundeſt iudgement to diſcerne, and moſt loue to good Bookes: and therefore moſt worthy of that honour and profite, which this way may riſe of good and godly Writings. And yet to promiſe that this Dedication, & Booke, ſhall bring you either honour or profite, I cannot; vnleſſe both your Citizens take it thankfully, your Citie protect it faythfully, and your deedes expreſſe it lively. This dare I promiſe, and ſay, that all men, if they will, may by reading, embracing, beleeuing, and following the doctrine of this little Booke, eſcape Hell, and obtaine Heauen: For whereas the Deuill, firſt, by a ſenceleſneſſe of Sinne, ſeeketh to lead the vnregenerate to Hell: and ſecondly, by the horrors of their ſinnes, would bereaue the godly of Heauen: And thirdly, whereas man is altogether ~~weak~~ <sup>weak</sup> and can neither ſaue himſelfe from the one, nor obtaine the other; but is, as an *Ethiopian*, in reading the remedie, ignorant of the remedie; and as a *Cleophas*, that talking with his Sauour, knoweth not his Sauour: This one precious Sermon, or Dialogue, (by Gods grace) doth helpe all theſe euils: as by your pati-

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Luke. 9. 26.

Iohn. 8. 57.

1. Iohn. 5. 1.

Reue. 12. 11.

1. Pet. 5. 8.

Luk. 22. 31.

Eph. 4. 22.

Acts. 23.

Luk. 24. 16.

*The Epistle' dedicatorie.*

ence, I shall shew.

For whereas first, the Deuill, that subtile Serpent, seeketh by keeping men in a sencelesnesse of sinne, to lead them headlong to Hell: here may be gathered, that for sinne, there must follow death, the reward of sinne. And such as is the worke, Rom. 6. 23. such must be the wages: but sinne is infinite, therefore must needes follow death, which is infinite. And this death, must be the death either of the offendour Man, or of the suertie Christ, apprehended by Fayth. If it be the death of the suertie Christ, then is it infinite in preciousnesse: but if it be the death of the offendour Man, then is it (*horresco referens,*) infinite in horriblenesse. And who now shall the Diuell hereafter entice to sinne, seeing euery sinner in sinning, doth either kill himselfe, or crucifie Christ? Surely I thinke men will not buy Drosse so deare. I thinke Christians will not *οὐδ' ἔτι: ὁ γὰρ βίμυστος ἀποκρίσκει* leese the Kingdome of Heauen, for a short pleasure; nay, paine of sinne. I hope men will learne to be wise by *Esa*, and not sell their birthright of Heauen, for a vile pleasant sinne, and very cold messe of Pottage: yea, I thinke the very Worldling, Vncleane person, and Atheist, (whom the Deuill by this way, chiefly haunteth after) will heeremake a pause, and say with *Dimoskhenes*, *ὅτι ἀντὶ τῆς μετάνοιας* *ἔρχομαι* (nay, *ὅτις ἀντὶ τῆς μετάνοιας*, I will not buy repentaunce so deare: which if it please God they doe, then this Sermon hath well stopped vp the Devils former way.

Secondly, when men begin to repent, Satan seeing that his Kingdome is but short, besturteth him in his other way, (to wit) he seeketh by feare of Gods wrath, by horreur of their falles, and by sight of their sinnes, to driue the godly to despaire, and that especially while they are but yet setting first foote forward to God by repentaunce, while they are but yet greenefrom the former resurrection, while they are but yet in the new birth; and while they be but yet weake & vnacquainted with the fierie tryals, with the Lords battailes, with Gods crosses, & with the spirituall conflictes, in which our old *Adam*, our naturall Man the fleshly lustes, must in this life be crossed; consumed; mortified, and slaine. But heere

*The Epistle dedicatorie.*

Rom. 15. 4.

Math. 4. 4.

are opened vnto them, the flowers of the Prophets, and the chiefe Promises of God concerning Christ; which as they are of themselves by the testimonie of the new Testament, the Marrow of the Word, the Kernell of the Scriptures, the Ioy of our Heartes, the Staffe of our Liues, the Foode of our Soules, and the Power of God vnto Saluation, to all that beleeue: so doth there in opening of them, appeare a very Paradise of all Spirituall pleasure, loue, hope, and peace, the sweete Riuers of *Eden*, which flow so plentifully in this Sermon, that they expell all feare of Desperation, & so stop that other second way, whereby the Deuill seeketh to deuoure the Children of God. For though the godly be thus assayled by Satan, and that in the greenesse of their new birth: and though the Deuill torment them with griefes, and feare them with Death, Hell, and Gods Iudgements; yet shall they finde in this Sermon, such so great and sweete Promises of God in Christ, that there is no Soule so fearefull, though most fearefull; no Fayth so weake, though most weake; nor any Man so ignoraunt, doubtfull, and heartlesse, though he be most ignoraunt, doubtfull, and heartlesse, but that he may in this Sermon, gather such heart, receiue such hope, and grow vnto such knowledge, strength, and stabilitie, that if he will but come and either heare it, or read it, he shall retaine as did *Cleophas*, leape like an Hart, walke like a Lion, and stand like a Rocke, which cannot be mouued with any surging Sea of temptation.

For that learned Bishop of *Germanie* Doctor *Urbanus Regius*, hath heere so displayed Christ, with the Kingdome of Christ, and the Mercies of God in Christ, that if any sad *Cleophas* doe but couet to come to *Emaus*, (the bright morning) of the knowledge of Christ and his Kingdome, and will bring but so much good seede with him (by Gods grace) as that he hath a desire to know Christ, to heare Christ, to enioy Christ, and to reason & read of Christ, (for this is Fayth;) yea, though he be heauie and sorrowfull, and come weeping, yet shall he in this Booke so meete with Christ, and heare such a Sermon of Christ, that it will last him, and not leaue him, vntill he come

*Emaus* signifieth the bright morning.



### *The Epistle dedicatorie.*

cometo the true *Emaus* in deede, the bright knowledge of Christ: and there shall his blind eyes be opened, and he shall see, know, and acknowledge Christ to be his Saviour, and shall returne a right *Cleophas* in deed, and bring such shewes of Fayth, Hope, and Peace of Conscience with him, that *Nimrods* Nette shall be broken, the Prey (mans soule) shall be deliuered, the feare of death, and desperation, shall be abandoned. Cleophas signifieth all glory. Gen. 10. 9.

And of this you may fetch (if you will) *a probatum est*, out of the Gospell of Saint *Luke*. For hee maketh mention of this Sermon, and sheweth both when, where, why, to whom, and out of what Christ made it; and what effect it had in it. Luk. 24. 13.

Thirdly, whereas (I sayd) we are by nature, vnperceiuing *Ethiopians*, which reading the Prophets, vnderstand not the Prophets: This litle Booke will well serue vs for a *Phillip*, a sound interpreter of the Prophets: For it doth so draw the Vayle and Curtaine of the Letter, that it manifestly sheweth the precious Pearle Christ, hidden vnder the Letter: and it so plainly discovereth the Field of the old Testament, that it leadeth vs by the hand to our *YESVS*, that great Treasure, hidden in the Law and the Prophets. Yea, it doth so plainly shew Christ to be Christ, that both the ignoraunt *Gentiles*, and obstinate *Jewes*, may know, and acknowledge Christ to be Iesus, the Saviour of the world. Act. 8. 13. Math. 23. 44. and 45. Iesus signifieth a Saviour.

But because we are subiect to many enemies, crosses, and temptations, and so haue need of comfort: and because also, when wee both haue, heare, and read of comfort, wee be as *Thomas* was, hard receivers of comfort; I thinke it needfull, that for the better obtaining of comfort, we vse two thinges in the reading of good Bookes, and the holy Scriptures, the *Cornu copia* of all comfort. Iohn. 20. 25. Math. 21. 22.

The first is, that before we read, we pray: For, as of our selues we are, and haue nothing: so, to saythfull Prayers, is made a Promise of all thinges. The second is, that in all our priuate reading, we apply the word to our selues, and take that which is there spoken and read, to be spoken to vs, or

*The Epistle dedicatorie.*

him that readeth it: for else shall we neither haue our liues mended, nor our soules comforted by the Word; and then the Word leeseeth his fruitfull effect. But if when we see and heare *Ephraim, Ierusalem, and Iudah*, or the Scribes and Pharisees, threatned and reproofed for their sinnes, wee will in place of them, put in our owne selues and names, and know it to be spoken to vs, (as it is indeed, if we be like them;) then no doubt, we shall read to our amendement.

Again, if when we see Promises made, and comfort giuen, and forgiveness graunted to *Isaiah*, *Jerusalem*, and *Sion*, or the Church, we will in place of them suppose, or put in our owne names and persons; and both beleue and know, that those promises, forgiveness, and those comfortes, are made, set downe, & giuen vs, & euery one of vs that heare *Rom. 15. 4.* or read them, (as they are indeed, if we beleue them;) then shall we find in this Sermon, and other holy Scriptures, such salue for our Sores, & such comfort for our Hearts, that Sinne shall be subdued, Despayre shall be remooued, and our heauy Heartes shall be comforted.

And here I will passe ouer the iust prayes which this Booke deserueth, both in excellency of the matter, as God hath giuen it, and in laudableness of the maner, as *Vrbane* hath handled it. For in that it containeth the prophecies of Christ, and the promises of God, true saluation vnto all that beleeue, (a Wine a man would thinke, vendible enough amongst the deparued, and dead sonnes of *Adam*) it doth sufficiently approue, and promote it selfe, *τις κρισις γαρ παυλις υπεραβησεν ουρανου και γης*. Only this I thinke meete, that before I end, I put you in remembraunce, that we are all by nature wicked, and the children of wrath, and death, and must without the knowledge of those things which are set downe in this Booke, die as we be, and be as we die, euen without Christ. Firebrandes of Hell. But now to returne where I began, I beseech you honorable, and worshipfull Citizens, that as you haue heard my Dedication was not without cause: so now ye will grant me a petition, or two, which doe not exceed reason. The first is, that (God hauing his due praye for all his goodnesse) ye would

*The Epistle dedicatorie.*

would both pardon this my bouldnesse, and also vouchsafe my simple labours (about the heavenly worde) no worse entertainment, and protection, then ye vse to shew to your earthly puples. Secondly, that if ye reape any porfite by this worke, ye would giue deserued prayse to two learned, and well lyued Doctōrs of this Church, namely M. *Bartholomew Gilpin* of the North, and M. *Iohn Fox* of the South; wherof this Godly, and painefull father, moued me to translate it: and the other great *Mæcenas* hath brought vp ine poore sinner to this little I haue, and many other learned men to the Churches commoditie. And lastly I beseech you in the Lord, that you will take pittie vpon your wiues, your children, your selues, and your soules, to wit, that you will, by hearing, beleeuing, and practising the word, seeke to be safe from Sathan, that seeketh to sift you. Furnish your selues, and your Families (I pray you) with spirituall Armour. Giue your inward man, but every moneth; one of these Articles for his repast, and let it be well digested. Let the Spirit once rule ouer the Flesh; and let Christes Spouse the Soule, now at the last, be as well beautified, as the Devils Concubine the World, *ἡ ἀποστολή τοῦ κόσμου*, Eschew euill, and doe good. *Recte iudicate, qui indicatis terram*, Iudge and gouerne well & rightly, ye that be Magistrates, least the Lord remooue your Candlestick. Handle not (O ye rich men) those that fall into your lappes, with rigour and extreanitie: And giue not your selues (ye poore men) to sinister and double dealing. Delight not, I beseech you (ye Men) in the multitude of your Riches: nor (ye Women) in the furniture of your Houses. Watch ye which haue charge in your callinges; and keepe your selues cleare from the blood of your Families. Let not your Wiues, Children, and Bodyes, so haue their wils and pleasure, that your soules (which must answer for it) suffer woe and paine. *ἡ ἐπιστολὴ τοῦ μαθητοῦ*, O lay hold, lay hold vpon Discipline, & put away pride, couetousnesse, lying, swearing, and cursed dealing from among you. And all these shall you quickly, and easily doe, if you will pray heartily, if you will read the word diligently, and if you will apply it wisely. Which the Lord Iesus, that

Ezech. 3. 18.

*The Epistle dedicatorie.*

that died for you, worke in you. And the blessed Lord God, which hath caused all holy scriptures to be written for our learning: graunt that we may all in such wise, heare them, read, marke, learne, and inwardly digest them, that sinne and distrust, may be remoued from vs, and we may in all our extremities be comforted, and euer hold fast the blessed hope of euerlasting lyfe, which he hath giuen vs in our Sauiour Iesus Christ, who preferue you and his whole Church.  
**Amen.**

Your Honours in the Lord  
*W. Hilton*, Scholemaister  
sometime at *S. Antonies*.

## A BRIEFVE INGRESSE TO the Christian Reader.



Amongst all sortes of Studies, and labours belonging to the life of man, as there is none comparable to the searching of holy Scriptures; so in reading thereof, diligent regard ought to be had. First, with what minde, and to what end a man readeth them. Secondly, in what sence, and after what meaning he vnderstandeth them. Touching the first, as the Scriptures, and word of God of his nature, is holy; so is it requisite, no man to resort thereto, otherwise then with an holy minde; nor to read them, but to a blessed purpose: that is, to profite in a spirituall intelligence; to learne the true will, and worship of God in his word, to increase in fayth, and to search out the Kingdome of life.

This done, the second consideration is to be had, for the true sence, & right vnderstanding of the same. Some there be, and that not a few, who entering the studie of the sacred Scriptures, haue not all peradventure the right meaning of the holy Ghost therein contained. The good *Enoch* in the Actes of the Apostles, was well occupied in his Couch, reading the propheticall Scriptures; yet he vnderstood not what he read, before an expositor was sent him. Th'apostles themselues had the Scriptures, and read them: yet how farre from the meaning thereof were they, before their senses were opened? So the *Iewes*, & *Saracens* to this day, doe haunt the Scriptures, but for lacke of true vnderstanding, in what blindnes doe they yet remaine? They which in reading the mysticall Scriptures, doe see nothing else but the litterall sence, and outward history thereof, though they thinke to see something, yet in very deed see nothing. Albeit I deny not, but in the externe letter, and history of the old Testament, there is a certaine verity of thinges so done, as in the letter is specified: yet vnder the same letter and historicall trueth, lieth an other more secret and mysticall trueth, which must be opened. For as the Scriptures of the former Testament, were written most by the Prophets; so haue they no doubt, a propheticall meaning. And as all the Scriptures were inspired by the holy spirit of God: so carry they a spirituall vnderstanding, secretly couered vnder the visible letter.

As for example, the eating of the Apple, and casting out of Paradise: the slaughter of *Abel*, by his brother *Cain*: the Flood, and Arke of *Noah*: the promised Blessing in the seed of *Abraham*: the vnknewne generation of *Melchisedech* both King, and Priest: the Sonne of *Abraham*, giuen, and borne by Promise, with the inheriuaunce cast vpon him: the whole Discourse and Story of *Ioseph*: the tipicall Lamb, with his blood sprinkled, and bones vnbroken: the passage through the red Sea: the hard Rocke gushing out in water springes: Manna: the brasen Serpent: the whole course and life of *Moses*: the Land of Promise: the workes and death of *Samson*: the Victory of *Gedon*: the kingdome of *Dauid*: the Tabernacle and Temple of *Salomon*, with the Propitiatory, and the Arke: the rapturing vp of *Elias*: the casting vp of *Ionas*: yea, the giuing also of the Law it selfe, in outward Tables, vpon the Penitentiall day, that is, fifty dayes after the deliuerance. These I say, with a num-  
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*John Foxe to the Christian Reader.*

ber such other things more, which from time to time, happened amongst that people, although in fact, and history, they beare a truth in deed: yet not withstanding, vnder the same histori call truth, as vnder a vail or curtaine, lieth hid other matter of higher misteries, and greater priuities: which if they be well discussed, shall rapt a mans minde into more perfect knowledge, of spirituall contemplation, according as we read, to happen to *S. Austen* by hearing *Ambrose* expounding the miseries contained in the olde testament.

So that the propheticall Scriptures may well be resembled, in a manner to the perion of their owne Maister, that is, to Christ him selfe. Who being here in earth, if a man looke onely vpon his outward shap: his humble poore estate in this world: his quiet, and simple demaynour: his paynefull trauels, the manifold afflictions, and temptations of his wearisome life: his sharpe Crosse, & reprochfull death, and looke no further, he shall see no great matter in him. But draw this curtaine of Flesh a litle, & with a further insight view well what lieth within, and there shall appeare an other manner of matter: There shalt thou behold the glory of the kingdome of God, the admirable wisdom, and omnipotent power of the Father, the conquest of Satan, Hell, and the whole world, with all the pride thereof, and the fulnesse of the deitie, there corporally dwelling, as *S. Paul* himselfe both did see, and testifie. In much like sort the Scriptures written and inspired by God, if they be sought for no further, but for the literall meaning onely, or outward precepts of life, they litle auaille to saluation: But if the mysticall Types, and manifest Oracles of the Law, Psalmes, and Prophets, be thorowly opened, what light, what life, what knowledge, giue they? Without which, I see not how the sayth of a Christian man can stand sound and sure. And therefore the Lord himselfe when he would giue sayth to his Disciples, either opened the scriptures vnto them, or els opened their eyes, to vnderstand the scriptures.

And therefore, Doctor *Vrbanus Regius*, the author of this treatise, is well worthy of thanks, & commendation, for this his labour, in opening to vs such scriptures, as the Lord Iesus appeareth in his talke to haue opened to his two disciples going to *Emmaus*. And in lyke respect, no lesse commendation also is of his part deserued, and of our part to be recounted, to this our good brother, and learned scholemaister, *Hilton*, who at request hath taken paines to translate the same, into our English country speach, for the better instruction of such, as haue not been brought vp in the skill of the Latine tongue. Accept therefore well in worth gentle reader, the laborious trauaile of this Godly man, and read it, as the Lord shall giue thee time, and leasure; vpon a more fruitfull matter, thou canst not employ thy diligence, For when all other things shall faile thee, onely sayth in Iesus the Lord, is that, must saue thee, both body and soule. Read and pray. The Lord Iesus heare thy prayers, and blisse thy reading, Amen.

*Yours in Christ Iesu fellow  
laborer John Foxe.*



## The translator to the Christian Reader.



Hereas Doctor Urbane hath bene set downe, the Doctrine which our Saviour Christ taught his disciples on the way to Emmaus, in a Dialogue, and not (as it seemeth) in a sermon, as both in this booke it is called, and in deed it is, (for every Godly Dialogue, such as this is, is a Sermon, or rather a great many Sermons) thinke it to be done (beloued reader) for thy profit, and good ensample, For though this familiar kind of talking, be not the most glorious kinde of Oracion for the teacher: yet is it the most commodious way of instruction for the learner. And here behold, how the Godly Bishop sought more thy profit, then his owne praise. Anyne it is a good ensample for all, that haue charge of others, thus to instruct them, and reason with them in diuinitie, and commonly after they haue heard a Sermon, that so they may see how their younglinges heare, and heare away the Sermon, which they heare. But married men especially haue in this Dialogue a good ensample (as good husbands of their house) to instruct their wiues, and to haue such talke with them at home, as may be to the use of edifyinge: Then vrbish nothing is more comely, nothing more fruitfull, nothing more necessarye.

For a man, and wiue, are the Image of Christ, & his spirituall Church: so ought there communication to be of heauenly and spirituall things. And they which will use this way of domesticall instruction, shall reape the fruites thereof, even to haue their wiues comforts, not crosses, and helpers, not hinderers of their Godly proceedings: yea they shall haue them (though they be but women) by this meanes as great defences to their houses, families, and people, as was Lot to Sodom, as was Phobias to Israell, and as Moyse was to the Iewes, when he stood in the gappe, and turned away the wrath of the Lord. But women, children, and families contrariwise used, doe shew contrary fruites, and worke contrary effects. And here if any auersary of the Gospell, hold that such hie matters, would not be handled in such homely Dialogues with women, send them to the example of Christ in the Gospell, and the apostles in the acts, who are Urbans varrant in this matter. And if they require examples of Doctors, they shall finde that Hilarius in his booke to his daughter Appica, Ambrose to his sister, Phetom to Principia, Hedibia, Algasia, Eustachius, and Paula, and Saint Augustine to his mother, haue all used the like participation of hie misteries with women, as Urbane hath here done in this Dialogue. And therefore can it not be sayd, but that this manner of teaching is Godly, profitable, and vsuall. We therefore receiue it with deede it and pray beloued reader, that thou mayst profite in it, to Gods glorie, and thy saluation.



## The principall Contents of

this Booke dilcoursed at large in their  
places quoted, as followeth.

<b>O</b> f the knowledge of Christ, how necessary it is,	2. 3.
Of the Gospell, and doctrine thereof.	4. 5.
Of originall sinne, and the promises of grace.	12. 14.
Of Christ his kingdome, and of the Iewes.	17. 20.
Of the Figures of Christ in the old Law.	2. 24. 25.
Of the Genealogie of Christ.	29.
Of the Citie Bethleem, where he was borne.	31.
Of the virgin Mary, and Christes conception.	35.
Of Christ his name.	37. 42. 87.
Of his former comming, how base.	43. the time thereof.
Of his eternall Godhead.	71. and humane birth.
Of his flight into Egypt.	84.
Of his ministerie, that he should be a King, Priest, Doctor,	95.
Mediatour, Redeemer, and Iudge of the world.	96. 98. 99.
Of his Miracles.	103.
Of his death, descending into Hell, Resurrection, Kingdome everlasting, and commodities thereof.	14.

FINIS.



# Certaine places of Scripture expounded.

	cap.	ver.		Fol.
Genesis.	3	15	I will put enmitie betweene thee, and, &c.	8.
	26	4	By my selfe haue I sworne.	11.
	46	10	The Scepter shall not depart.	18.
	49	11	He shall bind his Asses.	21.
Psalmes.	8	4	What is man that thou.	104.
	13	1	My God, my God, why.	113.
	110	1	The Lord sayd vnto my Lord.	119.
Prouerbs.	8	22	The Lord hath possessed me.	75.
	3	1	It shall be in the last dayes.	122.
	3	3	In that day shall the.	124.
	4	13	Sanctifie the Lord of hostes.	125.
	7	14	Behold a virgin shall conceaue.	35.
	11	1	But there shall come a rod.	126.
		10	And in that day the roote of Iesse.	128.
	13	3	Therefore with ioy shall.	39.
	13	14	The Pallace shall be forsaken.	132.
		21	And the Lord went before him.	138.
	26	19	Thy dead men shall liue.	130.
Esay.	27	2	In that day sing to the Vineyard.	131.
	35	1	The Desert and the Wildernesse.	133.
	43	1	Behold my seruant, I will stay.	50.
		5	He that created the heauens, and.	54.
	53	13	Behold my Seruant shall prosper.	145.
	53	1	Who will belecue our report.	146.
	60	1	Arise Ierusalem.	159.
		17	Forbrasse will I bring Gold.	161.
	61	1	The spirit of the Lord is with me.	58.
	61	8	The Lord hath sworne by his right hand.	165.
Jeremy.	31	31	Behold the day is come, sayth the Lord.	181.
Ezechias.	37	1	The hand of the Lord is vpon me.	185.
		21	And say vnto him, thus sayth the Lord.	186.
	2	34	I saw a Stone cut of a Mountaine.	37.
Daniel.	2	44	And in the dayes of these Kinges.	67.
	9	24	Seauentie weekes are determined vpon.	41. and 65.
Micheas.	5	2	And thou Bethleem Ephrata.	31.
Zephany.	3	8	Therefore waite ye vpon me.	210.
Aggias.	2	7	Thus sayth the Lord of hostes.	214.
Zachary.	3	8	Hearc now O Iehosua the high Priest.	217.
	9		Reioyce greatly O daughter Sion.	47. & 216.
Abdias.	1	17	But vpon Mount Sion shall be deliuerance.	201.
Matthew.	2	6	Thou art not the least.	314.
	1	1	In the beginning was the word.	79.
Iohn.	8	58	Verily, verily I say vnto you, before.	34.

FINIS.

[illegible]





# A DIALOGVE OF VRBANVS RHEGIVS,

Vpon the Sermon which Christ made  
out of *Moyſes*, and the Prophets, to those  
two his Disciples, as they went from  
*Ierusalem* to *Emmus*, immediatly after  
his Resurrection; wherein the  
Prophecies of the old Testament  
concerning CHRIST, are  
godly, and plainly  
expounded.

*Vrbanus.*



Why are you sadder (wife Anna) then  
you were wont to bee, and specially  
on this Easter day, when all Crea-  
tures ought infinitely to reioyce,  
and triumph with CHRIST, rap-  
sed againe to life? What troubleth  
your minde? Why doe you sigh so  
often? Doe you not know that Ie-  
sus Sirach willethe vs to plucke by  
our heartes in holinesse, and to driue all heauines away from  
vs? Sorrow (sayth he) hath slaine many, and there is no  
profite therein. Do you not know, that S. Paul also bid-  
deth vs alway, Reioyce in the Lord?

Iesus Syra. 30.

23.

Phil. 2.18.

*Anna.* I know it well: but Sorrow, and Sadnes are  
not both of one kind; neither be our mindes alwayes pen-  
sive vpon one, and the same occasion. Doth not the same  
Paul also say, that there is a godly sorrow, or heauinesse,  
which causeth repentance vnto saluation, not to be re-  
pentend of: and contrarily a worldly sorrow, which cau-

2. Cor. 7. 10.

9.

seeth

## Christes Sermon,

seth death?

*Urbanus.* You say well indeed: But what is the matter (I pray you) that you are so full of heavinesse: What is it that troubleth you thus?

*Anna.* What was it that troubled and bered those two Disciples, Cleophas, and his companion, as they went to Emaus?

*Urbanus.* O, they had very great causes to be sad: For as then, their heartes were all blinded with the darknes of Ignorance, and their Faith was little, and slender, and they had not a sufficient and perfect knowledge of Christ, although they had now a long time professed themselves to be his Disciples.

*Anna.* And the same thing also is the cause of this my  
A holy griefe. death, and am adozned with that most glorious and sacred name of Christ, and am called a Christian; it grieveth me, that I finde not my heart furnished, and indued with such plentifull and sound knowledge of Christ my Lord, as it ought to be.

*Urb.* There be more then you, that in this behalfe bewaile their infirmitie; you are not alone sicke of this sofe, you have a good many partakers in this griefe, which take with you of this cup. True it is, there is much, and often mention made of Christ, and he is diligently preached, and many famous thinges are honorably, and truly spoken of him: and yet there be very many which neuerthelesse have not yet perfectly, and playnly knowne him as they ought.

*Anna.* But seeing I have so great cause of griefe, I cannot cease sorrowing before my eyes be opened, as the eyes of those two Disciples were, which went to Emaus, that I may have the true, and full knowledge of Christ. For I remember I have heard you many times say, that there is no art, no knowledge, nor no wisdom more excellent, necessarie, nor heavenly, then þ knowledge of Christ; because that knowledge, bringeth with it everlasting righteousness.

troufnesse, and saluation.

*Ur.* I confesse I haue alwayes taught so, and so say I still, and the same also will I both say and teach while I liue, and my profession is so to teach, and no otherwise. But there be some fantastickall and giddy heades, which set aside Chyrites humanitie, and will be aloft, and so climbing into the very Heauens, busily inbrauour themselves to search and try out, what the euerlasting, infinite, vnmeasurable, and incomprehensible Deitie of God is occupied about: And marueylously & busily they beat their braynes, by sharpnesse of witte, to attaine to those thinges which in the Scripures are set downe, of the essence or being of God; of the persons of God; of the understanding and knowledge of God; and of Predestination, and other like: Where it is much moze necessarie and meete, that wee giue our selues wholly ouer to learne, to finde out, and to know what Christ is, and who he is: For, seeing that most high and infinite Maiestie, hath abased it selfe so extremely low, as that he vouchsafed to descende into the lowest partes of the earth to vs; and tooke our flesh vpon him; and became man, that he might deliuer mankind, which was in bondage and thraldome of euerlasting death: and hauing deliuered it, bying it to Heauen to the glozy of the immortall, and euerlasting life: Seeing (I say) thus standeth the case, it is not meet that euery man should make, and appoynt for himselfe his owne Ladder, whereby to mount by to God, to the glozy of his Maiestie; but it becommeth vs to vse that Ladder, and those Steppes, which God the Father himselfe hath ordayned and appoynted for that ascention; and we must goe in by that Path and Way which God the Father himselfe hath shewed, and by which he would haue the passage to Heauen lie.

Christ the way  
to God.

Truly, our Sauour Christ in Iohn sayd grauely, and for great causes; I am the way, and the trueth, & the life: Ioh. 14. 6. No man cometh vnto the Father, but by me. If there had been another, and shorter way; if there had been an easier or readier ascention to heauen, God had neuer, and in

## Christes Sermon,

vaine sent his onely begotten Sonne into the world: neither would he haue suffered him to take our miserable and fragile nature vpon him, for this end onely, that he should (being made Man, and after death, raysed to life) ascend to heauen, and carie vs men with him to his father.

The holy Scriptures call Christ a Peacemaker, a Mediator, a Priest, an Advocate, a Shepherd, a Way, a Candle, a Lanthorne, a Light, a Father, a King, a Head, a Redeemer, a Justifier, and Lite it selfe.

With all these Names and Epithetons, doth the holy Scriptures adorne Christ. And why I pray: Merely because we can neither come to God the Father, be reconciled to him, or haue any thing to doe with him by any other meanes or way, but onely by Christ, very God, and very man. To be short, God cannot, will not, nor suffereth not himselfe to be apprehended, or found of vs without a Mediator. If you will come to God: if you desire to see the face of his diuine Maestie: if nearely, truely, and thorowly, you long to know God, then you must needes, first, well and perfectly know Christ our Mediator: if you see light by the knowledge of Christ, you shall neuer find God.

Esay. 66. 14.

Esay sayth, that God hath set Christes humanitie before vs, and displayed it, as it were a certaine and glorious Ensign, or Streamer, wherewith he might call, congregat, and gather together his Children out of the world to him selfe. And S. Paul sayth, that, In Christ doth the fulnesse of all Deitie dwell bodily. Yea Christ himselfe sayth: All things are giuen me of my Father: and no man knoweth the Sonne, but the Father: neither knoweth any man the Father, but the Sonne, and he to whom the Sonne will reueale him. And immediatly after these wordes, he allureth vs to come to him, saying: Come vnto me all ye that are weary and laden, and I will ease you. Wherefore I haue alway both sayd, and taught, that we must both learne, and know Christ. And I would to God, I had so skill, loude, and strong a voyce; and so many tongues & mouthes, that I might sound out, and fill the whole world with this

Col. 2. 9.

Math. 11. 27.

Doctrine,

Doctrine. God also sayth: By his knowledge, shall my <sup>Esay 53. 11.</sup> righteous Seruant iustifie many: that is to say; in the knowledge of him, or when he shall be knownen. To know and vnderstand Christ, is the most marueylous and chiefeſt knowledge, and vnderſtanding of all knowledge: for this knowledge alone cleaſeth vs, iuſtifieth vs, and maketh vs free from all ſinne; and therefore the Apoſtles in all places, <sup>How needfull</sup> preach this knowledge and vnderſtanding of Christ, to all <sup>it is to know</sup> congregations: and they ſpeake of it, and beat it ſtill into <sup>Christ.</sup> the peoples eares, as the principall poynt, and chiefeſt Article of the whole Scripture. And Paul of purpoſe, doth often vſe this word in all his Epiſtles; as in the ſecond to the Colloſſians: I would ye knew what great fightings I <sup>Col. 2. 1.</sup> haue for your ſakes, and for them of *Laodicea*, and for as many as haue not ſeene my perſon in the fleſh: That their hearts might be comforted, and they knit together in loue, and in all riches of the full aſſurance of vnderſtanding to know the miſterie of God, euen the Father, and of Chriſt; in whom are hid all the treaſures of Wiſedome and Knowledge. And the ſame Paul to the Corinthians, who were puſt up with *Mozly* wiſedome & knowledge, braggeth of no other ſkill and knowledge, then that hee knew Chriſt crucified. Hee theretoze which knoweth this Chriſt well, is paſſing well learned, and hath the knowledge of high and great thinges: Hee which knoweth him not, is rude & ignozant of that knowledge which may well & truely be termed knowledge. He which knoweth Chriſt, the ſame knoweth God the Father, and is deliuered from the horrible tyrannie, raging might, and cruell violence of Sathan, and is freed from ſinne, from death, and from euerlaſting damnation: Hee which knoweth not Chriſt, knoweth neither himſelfe, nor God; he is bewitched, and blinded; he is an *Ethiicke*, and *Turke*; he is inwrapped in the bandes of Sathan, and ſubiect to his tyrannie; yea hee dwelleth and abideth in his ſinnes, in death, and in euerlaſting damnation.

What moze horrible torment, what moze grieuous loſſe,



## Christes Sermon,

and what greater miserie can there be, then to be in the thral-  
dome and power of Sathan, and to be altogether giuen  
ouer, both in body & soule, his bondslauie for euer? Where-  
fore, not without great cause are they heaue, and sad, which  
know not Christ, because they being ouerwhelmed, and  
drownd in all calamities, haue not any that can either helpe  
them, or saue them. They also want that great and excellent  
knowledge, which with true ioyes filleth both heauen and  
earth, and is our onely saluation of body and soule. As  
Christ sayth in Iohn: This is life eternall, that they know  
thee to be the only very God, and whom thou hast sent,  
Iesus Christ: For, Christ crucified, is to the Iewes a stum-  
bling block, to the Gentils foolishnes: but to the chosen,  
(that is, to the true Godly, and faithfull,) he is the power,  
and wisdom of God.

Ioh. 17. 3.

1. Cor. 12. 3.

*Anna.* By the grace, and goodnes of God, I beleue  
these thinges which you say; but my Faith is slender and  
weake, and my Knowledge in the marueilous and great  
miseries of God, is not so great as it ought to be: And  
great darknesse as yet so couereth the eyes of my soule, that  
me thinkes I can but hardly see them, as it were a farre of,  
dimly, and through a darke cloude: and therefore I haue  
good cause to be sad; and I heartily desire of God, that he  
would lighten my heart with such knowledge, that the true  
light may shine in my minde: and that Christ also would  
saue me, that I may heartily reioyce in the Lord, as those  
two Disciples did, when Christ had instructed them,  
taught them, and giuen the Bread vnto them.

*Urban.* If you aske that heartily and earnestly, Christ  
will not forsake you, nor reiect your Prayers: Hee hath  
commaunded that wee should aske all good and necessarie  
thinges of him, and hee hath mercifully promised that hee  
will heare vs: But first of all hee teacheth vs, to seeke the  
Kingdome of Heauen, and the righteousnesse thereof: and  
he crpeth, saying: If any man thirst, let him come to mee,  
and drinke.

*Anna.* It is no maruell then that those two Disciples  
were

were glad, seeing that Christ the fountaine of life, was then present with them, and made so wonderfull and excellent a Sermon to them, whereby they knew him, and were filled with ioy, and friendly told it, and communicated it with the other Disciples, saying: Verily the Lord is risen againe. Would to God I might heare such a Sermon, surely there is nothing in the world I had rather heare, then that Sermon which he made out of all the Prophets, and in which he manifested him selfe out of the hid treasures of the Sacred Scriptures to his Disciples, that they might perfectly know him, and be partakers of all perfect, and true ioy. That Sermon I say, that most excellent Sermon without all controuersie, was of all other most comfortable, and full of power.

If we knew those thinges, or if those thinges had been kept to the posterities, which Christ then spake, no precious Jewel, nor Treasure were comparable to them: and if that Treasure were hid at the uttermost end of the earth, or beyond, wee ought to indeauour, and procure with all speed possible, that it might be transported, and brought to vs.

*Urb.* The danger is past. I vnderstand that you earnestly desire to learne Christ, and to know what the holy Ghost in the holy Scriptures did fore-speake of him, & peradventure you thinke that it cannot be knowne what Christ spake then: and happily you thinke the Catholicke Church lacketh that most comfortable Sermon: and that none haue knowen what the Sermon was, but those two Disciples which heard it, in the way to Emaus.

Anna. I thought so in deed: and how could I thinke otherwise: seeing it was neither left in writing by them that heard it to the posteritie: nor deliuered to vs, as it were by hand.

*Urb.* You are deceiued, Christ had greater care ouer his Church, and thought more carefullly of the safety thereof, then that he would defraude and depprue it of so excellent a Sermon. For, for that cause most especially was

## Christes Sermon,

Christ sent of the Father into the earth, that he might teach this Sermon to all the children of God. You see not now Christ face to face, but you heare his wordes and voyce by his Euangelistes, and in these same writers of his Gospell, you heare that Sermon, which he made then to those two his Disciples. What haue we not that incomparable and great treasure of his sacred word & Prophets? Besides this, we see in the acts of the Apostles, how the Disciples vnderstoode the Testimonies, and Writings of the Prophets concerning Christ: and how they prophesied by the inspiration, and motion of the Spirit of truth, which was promised them before the death of Christ: and being sent vnto them on Thursday, taught them, and put them in remembrance of all thinges which were written of Christ, and which Christ before his death, with his owne tongue had taught them. And looke whatsoeuer the holy Ghost taught them, it tended only to this end: That they might know Christ, and by Christ know the Father, and through this knowledge, be iustified, and saued.

*Anna.* It is possible then, as far as I perceiue, to know what that Sermon was, which Christ made to those two Disciples, as they went to Emaus, wherewith he made their hearts so burie within them: but if I also might come to the hearing of that Sermon: Oh, I would desire nothing in comparisson of it: nay I had rather heare that sweete Sermon, then haue all the pleasures in the earth, and ioyes of the world.

Luk. 21.

*Ans.* You may easily coniecture what that Sermon was, seeing he expounded all the Prophets, beginning at Moyses. Doth not Luke, I pray you, eloquently, and playnly testifie, that he expounded to them all that is written of him in the whole Scripture? It was the Prophecies therfore which are written in the Scripture, of Christ, which he interpreted vnto them, which is nothing els, but euen the very Gospell it selfe, which he commaunded his Disciples to preach, and spread euen to the worlds end. For, this Gospell is the doctrine of Christ, the Sonne  
of

of God, which telleth why he was made man, and declar-  
eth to vs the eternall counsaile of God the Father, and  
his great good will to vs, in promising so readily that hee  
will be our Father: and in embracing vs with moze then a  
Fatherly affection; and in vouchsafing to knowledge vs for  
his deare Sonnes: but onely through his onely begotten  
Sonne Christ.

This Gospell teacheth vs also, that the Father so ordai-  
ned, that when the fulnesse of time was come, Christ should  
be bozne true man of the seed of Dauid; and that hee should  
die on the Crosse, and rise againe from the dead, to the ende  
he might purge mannes finnes, pay the ransome for them;  
destroy, and take away Death, bring vs to euermlasting life,  
reconcile his Father to vs, and ascend into Heauen, and sit-  
ting there at the right hand of his Father, begin his true, and  
euermlasting Kingdome, where we shall reigne, and reioyce  
with him for ever.

Into this glory would his Father haue him to enter by  
his owne paine, passion, and opprobrious death of the  
Crosse: that by this meanes hee might deserue the same  
glory for vs. This was done at Ierusalem vnder Herod,  
Pontius Pilat, and Caiphas, when Tiberius Cæsar was  
Emperour; and so were the Prophecies fulfilled which are  
written of him. Now hee sitteth at the right hand of Gods  
Majestie; and being Lord of all, hee defendeth & gouerneth  
his Church, that is to say, all godly, and truly beleeuing  
men, by the holy Ghost: And in the last day hee shall come  
in his Majestie, to iudge the quicke & the dead, and shall  
giue euermlasting Life to those that beleeu: But hee shall  
throw headlong downe into Hell, amongst the multitude  
of Devils, all those that at that day, shall not haue beleued  
the Gospell.

And hee doth by his Ministers dayly declare vnto vs,  
these his Perites, Wozkes, precious Passion, Resurrecti-  
on, and Ascension into Heauen: that those which beleue  
of Christ the Sonne of God, as the Scriptures doe  
speake of him, might be deliuered from the burthen of their  
finnes,

## Christes Sermon,

sinnes, be reconciled to God the Father, and liue with him  
for euer in the glory of Christ.

And for this cause especially, both the Gospell moue  
vs, and call vs to repentance, to the ende that wee may  
be heartily sorry for our sinnes: that wee may abhorre and  
detest our sinnes; and with all our indeauour flie all  
things that might moue vs to sinne: seeing our sinnes  
could be taken away by no other Sacrifice, but onely by  
the most precious blood of Christ, which he shedde for vs,  
that he might cleanse vs, and deliuer vs from sinne, death,  
and Hell.

And furthermore, the Gospell promiseth remission  
of sinnes, and euermlasting life, to all that beleue in Christ,  
and refuse not this Gospell, but with all their heart fayth-  
fully receiue the same, vsing it reuerently and holily.

And thus of meeie Grace, without all our desertes,  
onely for the Merites of Christ, (if wee be-  
leue in him) are wee washed from our sinne, beautified  
with the holy Ghost, and are iustified, sanctified, saued, and  
made Heyres with God, and coheires with Christ in his  
kingdome, and liue for euer.

Wee also heare the Gospell with a godly deuotion: we  
trust in Christ, and wee beleue him to be the onely Sauti-  
our of the World. And then also, are wee angry with our  
sinnes, and detest and abhorre them: Wee repent vs, and  
are sorry that through our sinnes wee haue offended God;  
wee beginne better to frame our liues, and wee loue God  
with all our heartes, which hath bestowed his great and  
wonderfull Mercy, and his vnspcakable and infinite good-  
nesse in Christ Iesus his Sonne vpon vs: Wee loue al-  
so our Neighbour, euen as Christ loued vs: and wee doe  
our diligence, that wee may (as becommeth holy Chil-  
dren) lead a chaste, holy, modest, sober, and innocent life,  
after Christes example: And so for the loue of Righte-  
ousnesse and Godlinesse, wee doe all Good workes; sauing  
that while we are in this flesh, wee haue not the full feeling  
of our traytie and sinne: and that our fayth and knowledge  
of

of Christ, that is, of the great and incomprehensible mercie, loue, care, grace, and benefites, which in Christ, and for Christ, are freely giuen and bestowed vpon vs, is not full perfect and pure in this life; but while we liue, both still grow and increase.

And wee must also fight and strue continually, while wee liue with the flesh, and mortifie, renew, and refozme our olde Adam, vntill the Image of G O D be renewed againe in vs; and vntill wee shall haue put on that most beautifull and holy Image of Christ; like as before our receyuing of Bapt, and Regeneration, wee did beare that euill fauoured, and horrible Image of the olde Adam.

Now you haue heard what Christ taught his two Disciples. And without doubt, the Apostles afterward, taught the same thinges which Christ did teach, and confirmed the doctrine of Christ after the same sort, by the Prophets writings: For the holy Ghost had sufficiently instructed them thereto, as plainly appeareth in the Actes of the Apostles.

*Anna.* As farre then as I perceiue, Christ preached nothing to those two Disciples out of the Propheties, but the very pure doctrine of the Gospell, whereby they might learne what Christ was, for what cause he was sent into the world, what he did, what he suffered, what he merited by his suffering, and how we might haue benefite by his Merites, and what was to be hoped and looked for of him. This then (no doubt) was it, that comforted them so, and made their heartes so glad.

*Urb.* And haue not these thinges, I pray you, sufficient matter inough to make our heartes ioyfull and glad, as when we vnderstand what inestimable, and great riches of his Grace, God in his Prophets, hath promised to vs sinners: And when we see those Promises of him fulfilled now in the Gospell, and dayly also to be in fulfilling: And seeing we haue Christ himselte, the very Sonne of God, a most sure pledge of the performance of those Promises,

may



## Christes Sermon,

may we not well (I say) reioyce, and be gladd?

*Anna.* I am very desirous to heare of you (if time serue you) the order of Christes Sermon, out of Moyses, and the other Prophets, What, and how in euery place they prophesied of Christ, that thereby I may, when my sayth is strengthened haue, toy in the Lord: And though you spend some time in explicating these prophesies, yet happily it may be a worke worth our labour, and you shall neuer a whit mispend the time: nay, I thinke the time that is so spent, Godly, profitably, and very necessarily spent: seeing S. Paul warneth vs. that the Word of Christ should dwell plentifully in vs.

Col. 3. 16.

*Orb.* We read in the Actes, that Paul made a long Sermon of Christ out of the Law and Prophets, euen from the morning till night. Why then should not wee speake often, much, and willingly, of our Lord Iesus Christ, our onely and incomparable Treasure, with whom wee shall liue and dwell for euer? But first, note what Luke writeth in his last Chapter, where he sayth: When Christ had blessed, broken, and giuen the Bread to his Disciples, their eyes were opened, and they knew him. And a little after he sayth; that Christ opened their vnderstanding, that they might know the Scriptures.

Pray before  
we read or  
heare the  
word.

Wherefore wee also must pray to Christ, that he would feed, and refresh vs with his Bread of the knowledge of him: that hee would driue away the thicke cloudes of our vnbeliefe: that he would amende, and take away our ignorance, and dulnesse: and that he would sende downe into our mindes, the light of his holy Spirit, whereby we may learne to know him out of the holy Scriptures. Paul saith, Wee haue not receined the spirit of the world, but the spirit which is of God, that we might know the thing which is giuen vs of God. Let vs therefore pray with humble and seruent heartes.

1. Cor. 2.

**A**lmightie God, the Father of our Lord Iesus Christ, our Father, and the Father of all mercie, and God of all comfort and consolation, haue mercie vpon vs: heare  
vs

vs wee beseech thee, O God, for thy dearly beloued Sonne Iesus Christes sake, for all his workes and benefices which he hath done for vs; and for his precious Passion, and Death, which he suffered for the redemption of vs. Sende thy holy Spirit of trueth into our heartes, that it may giue, and ingraft in vs, true and constant Faith; so that the light and brightnesse of thy Gospell, and the glozzy of Christ may appeare vnto vs, and lighten our heartes, that we may learne and vnderstande the unspeakable and aboundant riches of thy mercies. O Father of Glozzy, giue vs thy Spirit of Wisedome, and bring vs to the knowledge of thee, & thy dearly beloued Sonne Iesus Christ.

Open, and lighten (wee beseech thee) the eyes of our mindes and vnderstanding; that wee may perceiue what is the hope of our vocation, and what is the rich glozzy of our heauenly and euermlasting Heritage, which in Christ, and through Christ, thou hast giuen vs: that by true faith, vnderstanding, and knowledge of thy eternall Wisedome, which is Iesus Christ, wee may indeede be made, as we are called, true Christians: That wee may worship thee alway in spirit and trueth: And that wee may now, and for euer, shew forth thy glozzy, whereby thou hast blessed vs in Christ our Saviour. Graunt this, O Father, through Iesus Christ our Lord, Amen.

*Anna. Amen.*

*Urban.* Now, Christ being our Gouvernour, and our good Guide, let vs begin the Treatise, and opening of the matter which wee haue taken in hand. But first of all (wise) see you harken with as great reuerence, diligence, and desire, as if Christ were present, seeing Christ sayth; Hee Luk. 10. that heareth you, heareth mee. And looke also, that you beleuee all thinges which shall heere be spoken and declared vnto you, to be as true and certaine, as if Christ himselfe visibly, and in his bodily shape had spoken them vnto you out of the Prophets: And as if hee should in his owne person declare vnto you by his owne mouth, how, and for what

## Christes Sermon,

what cause, it was conuenient he should be bozne, suffer, dye, and rise againe, and so ascend into his glory.

*Anna.* Begin then (Husband) at Moyses, and tell me I pray you what he wrote of Christ.

*Urb.* Moyses hath written much of Christ, as Christ himselfe witnesseth in Iohn : where (speaking to the Iewes) he saith : If you had beleued Moyses, you had also beleued me, for hee wrote of mee. And Moyses euen in the beginning, as soone as heauen, earth, and man were made, saith, that the Serpent (to wit) Sathan, deceiued Eue, and enticed her to make a lie, and seduced her; and she afterward perswaded and deceiued Adam: and so (God being despised, and set aside) brought him, and threwe him headlong into the same calamitie : and thus they beleued a lie, wherein they committed an horrible offence, because they broke Gods commandement, and did not obey the Lord their God, as their dutie was; but were obedient vnto the Deuill, which from the beginning is a lyar, and a mankiller; into whose power, and tyranny they fell both in body and soule, by their transgression, and disobedience : And so death (by the sinne of Adam) came in both vpon Adam, and all Adams posterity; in so much, that by the iust iudgment, and iustice of God, all men should haue entered, by the death of this body, into euerlasting death.

And thus did Death thzough Sinne, mightily reigne in all the world.

Alas, what is more horrible then this power of sinne, and this extreame calamity which casteth vs into euerlasting damnation? What burthen is there heavier, or harder then this? And what more cruell mischief could there haue hapned then this? But God here, in the midst of this danger being mindfull of his mercy (as the Prophet saith of him) found a most present, and souereigne salue for this soze: to wit, he offered vs his Grace, and promised that he would pardon our Sinne, and destroy Death by a certaine marueilous meane: to wit, by his only begotten Sonne,

Sonne; who when the fulnesse of time, that is to say, when the determined time was come, was sent into the Earth from Heauen, and salued this soze, that is to say, redeemed, and deliuered the pooze pyloner Mankinde, out of the tyzanny and power of darknesse, and Sathan: and that after a strange and secret soze: For he tooke vpon him the shape of a Seruant; and beeing made Man, subiect to all misery, calamity, and trouble of this life, yea and death it selfe (but yet free from all fault, and pure without sinne,) vouchsafed to die for vs, that he might by his death, take away our sinnes: And hee rose againe from the dead, and thzew Sathan, all conquered and ouercome, vnder-foote; and bereaued him of the spoyle and prey, which thzough his falsse lie, hee had bzought into the bondage of sinne, death, and damnation: that is to say, hee bzought mankinde againe into the kingdome of God, which is the kingdome of heath, and euerlasting life.

The first promise of grace.

This is the first promise of Grace: I will put enmitie Gen. 3. betwixt thee and the Woman, and betwixt thy Seede, and her Seede: Hee (that is to say, the Seede of the Woman, for so is the Hebrew text) shall breake thy head, and thou shalt bruse his heele.

In these words, God promised his Sonne to the world: And this promise, is the Gospell it selfe; that is to say, most mercy and pleasant tydings of Christ. Adam being now drowned in sinne, and the child of wrath; and being both in body and soule subiect to the curse, saw nothing but euerlasting damnation: and therefore his Conscience was miserably troubled, vexed, and tormented, so that in this his agonie, hee was almost come euen to desperations soze: For hee felt no kind of comfort, but the horrible torment of euerlasting death, and bitter griefe of heart: For he had cast himselfe by disobedience, into the tyzanny of Sathan, and was now become his prisoner, and seruant thzough sinne.

But as soone as God had promised to him the Seede of  
of

## Christes Sermon,

Rom. 1.

of the woman, straight way he conceived hope of life, and beleueed, that God of his grace and mercy, would by that promised Seede, Loue him, and deliuer him out of Sathans tyrannie. The Gospell therefore is the promise of life, in this Seede of the woman, or through this Seede.

Gal. 3.

The misteries  
of the promise  
in the Seede of  
the woman.

Thus then God promised his naturall Sonne, which should be borne of a woman (but without sinne,) that he might tread downe, and breake Sathans head; that is to say, that he might ouerthrow Sathans power & kingdome; which is the kingdome of sinne, and death: and that he might tread vnder foote, overcome, & destroy sinne, death, and Hell. This promised Seede, is Christ, as Paul saith. The wordes of this Promise be but few; but they containe many and great misteries. First, they shew vs that God should take vpon him Mans flesh: For, if that Seede had been nothing else but Man, he could neuer haue broken the head of Sathan, (that is) haue abolished sinne, & death: and, haue subdued, and destroyed Sathan himselfe.

Furthermoze, these wordes import, that this Seede should not be subiect to any sinne; neither be naturally conceived, after the manner of man, and of mans seede, but by the holy Ghost: and that this Seede should not be borne as all other mankind is, of a woman that had knowne a man; but of a pure Virgin. Therefore is he not heere called the Seede of Man, but onely of Woman.

Also, seeing he would deliuer, and make mankinde free from the tyranny of Sathan, (sinne being taken away) it was needfull that all sinnes should first be purged: and that he should first satisfie the high, and seuerer iustice of God, (and so this Seede, or this Sonne of this Woman is set in the place of a captiue man): and seeing all mankinde for sinne, was appoynted to die, it was determined that hee, to wit, this Seede of the woman should suffer death; that by his death, he might pay, and discharge the sinnes of mankind: that we being deliuered from the power and tyranny of Sathan, might be reconciled to our God, by a sufficient purgation, and satisfaction.

Rom

How then, if he ought thus to tread downe the head of Sathan, to wit, abolish death: it could in no wise be, that he should still abide in the graue: but seeing he should dye for our offences, leauing this fraile, and temporall life, it was very necessary that he should rise againe from death, and begin, and possesse another cuerlasting life: Otherwise, he could neuer haue deliuered man from so great, and horrible a calamity, wherein he was. Neither could man haue been saued, vnlesse satisfaction had bene made for his sinnes: and vnlesse death had bin overcome: and eternall life so obtained and giuen, that neither sinne, death, nor Sathan, could further hurt vs. Furthermore, as the Text here maketh mention: there is enmity betwixt Christ, and that Serpent the Deuil. And by this same Text we know which of them should get the victoꝝ: to wit, the seed Christ with his seruants, he shall overcome, and tread down Sathan that venomous Serpent. And although that Serpent do neuer so deadly sting the hyle of Christ, and the true Church (that is) persecute and tempt them: yet Christ being both far greater, mightier, and stronger then he, doth returne Conqueroꝝ from the battle, and carrieth away the victoꝝ, and in the end triumpheth with the whole Church (that is with the true godly beleuing) which shall raigne, and liue with Christ for euer. And thus in this promise is foreshold (as you see) the birth, passion, and resurrection of Christ, together with the victoꝝ, wherein Christ broke the foꝛce of Sathan, sinne, death, and hell.

And though in hid, and figuratiue words, yet such as admit no other sence, but truely, and plainly import that which we haue said. Christ is prefigured, and prophesied of in the Scripture, two wayes. Sometime in darke, figuratiue and hidden promises, and types. Other sometimes, in manifest promises, and expresse & plaine words. Therefore all promises which followe this in the Bible, did betoken this seed, and are to be applied to this seed, and are made moꝛe manifest and known, untill Christ put on



## Christles Sermon,

our flesh, and fulfilled them. Some Latin Bibles in this Text of Genesis, haue it: She shall tread down the head of the Serpent, not he, nor it. Whereupon it grew, that this promise was taken to be spoken of Mary, as if she had trodden down the Serpents head. But this promise can in no wise be referred to Mary. The Hebrew tongue saith not, She, but *It*, doth performe this worke. And the same Text both vnderstand the seed of the woman. For thus saith the holy Ghost, in that sacred tongue wherein the Prophecies were written *Vben sarach hu ieschupcha rasch.* That is, I will put enmity betwixt thy Seed, and the Seed of her, (that is to say,) euen the seed of the woman shall tread down thy head. For it is euident, that *He* doth not signifie her, but Him, or *It*, and this is the proper, and right signification of this word.

That is the  
Calley Bible.

† *Thargum* hath it thus: betweene thy Sonne, and his Sonne. Which words doe expresse, and declare the meaning of this Text more plainly, and perfectly. For it is meant onely of Christ: by him alone, and by no other Seed, nor man, is Sathan overcome, sinne abolished, and remission of finnes, and life recovered, and freely giuen. Adam, and all Adams children, (that is to say) all mankind had bene damned, and subiect to Sathans tyranny, and had perished eternally in hell: vlesse that seed had bene promised, and giuen vs.

He which reiecteth this seed, and trusteth not in him with all his heart, he perisheth, he is vndone, he is ordained to damnation, he is the bondslane of Sathan, (how great so euer he be) both in body and soule. But hee that layeth hold of this seed here promised by faith: he escapeth the tyranny of Sathan, and is deliuered from death, and eternall damnation: with him all things go well, because he shall be the Sonne of God, partaker of euerlasting saluation, and heire of life, which lasteth so: euer.

Onely by  
Christ, not by  
our selues or  
workes are  
rescued.

Here must we diligently marke, that God doth promise help, deliuerance, and sure victorie of Sathan; death, and sinne: but not without our Mediator, not so: our owne vertues,



vertues, not by our owne wisdoms, not by our owne skill,  
 no: for our deserts, or worthinesse. By, or for what theme  
 Not by, or for any other thing, but only this seed of the wo-  
 man, that is, Christ alone our ~~mediator~~ Mediator. To this  
 word or holy promise, must we trust, which if we do, there  
 is no doubt, but that God, by Christ, will deliver vs out of  
 the power of Satan. Which thing the holy Ghost doth  
 fully witnes by many testimonies in the new Testament,  
 where he saith that Christ is our Priest, our high Priest, our  
 Righteousnesse, our Mediator, our Redeemer our Life, our  
 Way, our Light, our Truth, our Saviour, and the Conqueror  
 of the Prince of the world: And one that hath giuen vs a  
 gaine a great deale more fully, and absolutely, those things Rom. 5 17.  
 which we lost in Adam, then, before wee had them. And  
 this doth Paul very notably set forth to the Romans, where  
 making an Antithesis betwixt Adam, and Christ: Sinne,  
 and Grace he saith: But yet the gift is not so as is the offence  
 for if by one mans offence many be dead, much more the  
 grace of God, and the gift by grace which is by one man  
 Iesus Christ hath abounded to many.

<sup>1</sup> The Latine text hath *Insuperabis calcaneo eius*, (that is) Gen. 3. 15.  
 Thou shalt lay wait to sting his heele, as the seauenty Tran-  
 slators did translate it. But the Hebrew text hath it. *Uebat*  
*hath t'schuph:nnuakeb* (that is) Thou shalt rent or bruiſe  
 his heele. The holy Ghost doth vse in both the places in  
 the Hebrew tongue only this word, *scoph*. But *Rabbi Sala-*  
*mon* giueth this note: In as much (saith he) as this word  
 which is heere vſed, is twiſe ſet downe in this promiſe, it  
 is as much to ſay as with hiſſing to aſſaile, or to hiſſe as  
 doth an Adder, which hiſſingly aſſaileth a man, & puffingly  
 bloweth vpon him, and hath not yet ſtinged him: And this  
 interpretation hath a very good ſence, heere very fit, and a Pſalme 38  
 greening with this place: For although that old Serpent be though the  
 moſt cruel, and enuious againſt vs, and although he hate deuill hiſſe he  
 vs ſtill moſt deadly, and ſtrike againſt vs, and tempt vs cannot hit.  
 uery way, yet hath he not power at his pleaſure to hurt  
 vs as he would.

## Christes Sermon,

For, it is but onely with baine hissing that hee assaileth Christ, and his Church. And the enmity which is betwixt that old Serpent, that uncleane spirit, and Christ, and Christians, both hath, and will shew it selfe by many, and plaine signes, and persecutions. For that sinfull Serpent hissed vpon Christ, when he was made man, very bitterly, and enuouly, and hee prickt, and hurt his heele graeuously, at what time the Iewes being set on fire with a most deuillish enuy, hatred, cruelty, and spitefulnesse, rushed like madmen vpon Christ, and first horribly, and intollerably, beate him, and then nayled him to the crosse, and lastly, most shamefully killed him. Yet was this foule Serpent so far from ertinguishing, and ouercomming Christ, that, by that very meanes, whereby he went about to hurt him, he ouerthrew him selfe, and destroyed his owne Kingdome, and power. For then he lost all the right, and ability, which hee had, either to trouble, appeach, or accuse, the true belauers in Christ.

And though he (as his nature is) sting, and hiss at all the Children of Adam, and miserably bere, graue, and torment them with temptations, lies, heresies, persecutions, sinnes, and death it selfe: Yet all that he can doe against the godly, though he be neuer so enuious, and wicked, is nothing else but hissing: yea, he is so farre from hurting, or harming them, that he greatly euen profiteth them, when he killeth them, and thinketh to hurt them.

For, by that hissing, where-with he assailed the seed of the woman, he bringeth mankind out of this miserable, and wretched world, into most happy, and euerlasting blessednesse. And the womans seed, that is to say, Christ, who him selfe also, vnder the shape of a Serpent, was lifted vp in the wilderness, doth in the meane time, breake his head, and beate it all to poulder. Which so euer doth behold this Christ with holy eyes, and putteth all his hope and trust in him, Sathan with all his possoned hissing, and byting, can neuer a whit hurt him in that appertayneth to the health of his soule. Hee may indeed tolle vs with temptations,

and

Note well.

and puffed vpon vs with his popsonful hissing, and throve vs into the puddle of sinne: But Christ is ready at hand to helpe vs, and to heale the wounds, which we receaue of the Serpents biting. He forgaueth vs our sinnes, and strengtheth vs with his holy spirit, that sinne hath not henceforth dominion ouer vs, and he restoreth vs againe to life, that by this temporall death, we enter not into euermouring death, but sleepe in Christ, which is our life, in whom, both in body, and soule, we shall liue for euer: So that both truly, and godly, it may, and ought be said, that the Gentils, and the vnbelieuing onely, be they that dye, and not the faithfull in Christ.

8 Rom. 6.14.

This is most certaine, and sure: Christ, by his desert, hath wrought this thing in vs, and is the author of this great, and wonderful benefit. Satan can doe vs no harme, hee cannot any way hurt our soules, but shall be throwne as subiect vnder our feet. For Christ hath ouercome that our enemy, bereft him of his prey, and daunted all his force.

This victorie which Christ hath got of Satan, and obtained in his man-hood for mans saluation, doth Paul set forth in the Epistle to the Hebrewes, where he saith: <sup>h</sup> For as much then, as the children were partakers of flesh, and blood, (for as much as men did spring of Adam) He (that is Christ) also himselfe, like-wise tooke part with them, that he might destroy through death, him that had the power of death, (that is the Diuell) and that hee might deliuer all them which for feare of death were all their life time subiect to bondage. For he in no sort tooke the Angels, but he tooke the seed of Abraham.

The promise which was made to Adam was the Gospel.

And thus that comfortable promise which was made to Adam, was the Gospel, and onely comfort of Adam, and all the holy Fathers vnto Noe, and Abraham. This promise the Fathers beleued, and by this promise were they iustified, and saued. For all their trust was fixed on Christ, which was to come: for whome they wayted and whome they beleued should be their onely saviour and redeemer,

## Christ's Sermon

Who should come to deliuer them out of all calamities, and daunger, both of life and death. And therefore were they, as good Christians, as we: sauing onely, that we do not now looke for that promised seede, but perfectly know that he is come, and hath already broken the serpents head. And this victory which Christ hath of the serpent, (to wit) the promise of life by the Gospell, is now openly preached in the world, to the iustification, and saluation of all that beleeue his Gospell.

The promise  
renued to A-  
braham.

<sup>1</sup> Gen 12.3.

18.28. 21. 18.

<sup>2</sup> Gen 26.4.

<sup>1</sup> Gen. 28.14.

This promise of the seed of the woman, after many yeares, was renued to <sup>1</sup> Abraham, where is plainly declared, what commodity this seed should bring vnto the world. You may read this promise in Genesis and it was made also to <sup>2</sup> Isaac and <sup>1</sup> Jacob.

The words of the promise be these. By my selfe haue I sworne, saith the Lord, in thy seede shall all the families of the earth be blessed.

Here againe is Christ promised. And this is that famous, worthy, and excellent promise which both the Prophets, and Apostles haue continually given out, honorably commended, and largely amplified, as the cleare Sunne, and very voyce it selfe of the Gospell, and true testimony of Christ: and which they haue declared, and esteemed to be as a most precious pearle. What so euer the Prophets doe prophesie of Christ, it floweth out of this promise, as out of a fountaine. For the especiall duty, and trauel of all Prophets, is, both by figuratiue speech, and plaine promises, to fore-shew that Christ should come: and to extoll, and diligently beate into mans eares, his eternall Kingdome of grace, righteousness, innocency, life, and euerlasting saluation: and to inflame, and stirre all men to wait watchfully for his coming. And this must be well, and diligently obserued.

<sup>2</sup> Rom. 1.1.

<sup>2</sup> Act. 3. 24.

Paul to the Romans, saith: that <sup>m</sup> the Gospell of God, concerning Christ, was long before promised by the Prophets, in the holy Scriptures. And Peter saith in the Actes: <sup>n</sup> All the Prophets, from Samuel, and thence-forth, as many,

as haue spoken, haue like-wise foretold of these daies. That is to say, they told of that most desired, and wholesome time: of the new, and euerlasting Testament: and of the eternal, and vnfallible mercy of God, promised to Dauid. Esay also doth prophesie, that Christ should come to deliuer vs. from all our miseries, and calamities: And he telleth by what meanes, and way he should deliuer vs out of those troubles.

The Prophets also, accuse the people, and vrge the law, and threaten the punishment, and wrath of God, against the hard hearted, and vpenitent: They haue also prophesied many things, which properly belong to the coming of Christ. And withall, they mize earthly kingdomes, and governments. But yet the end of all their prophesies, repprouings, and threatnings, haue onely respect, and relation vnto Christ. For they did but study, and indenuour, by those meanes, to keepe the people in obedience, and to make them feare God, and keepe order: and sought to prepare them, and make them ready for the coming of Christ: and to bring them to acknowledge their sinnes: and to terrifie their consciences, that by the confession of their sinnes, and feeling of Gods wrath, their harts might be prepared to receiue, and embrace Christ, as the true, and onely Sauiour of the world. And the whole old Testament, is nothing els, but a certaine fore-runner, (as I may terme it) and such a preparatiue, or readynesse, for the new Testament, that the way to Christ, might be made straight, and plaine, against his coming: and that the entering to him, might be readier.

The end of  
threats in  
preaching.

For as a chole-maister, with sharpe admonitions, great threatnings, hard beating, and rough correction, doth refoyme, and frame his Paisters sonne, with to whom he is put in trust, and to whom he hath to teach, that in the end he may become an honest houthoulder, and a profitable member of the common-weale: so doth the old Testament, make vs ready, to receaue Christ, and bring vs to Christ. And after this sort doth Paul speake, of the law, to the

## Christes Sermon,

<sup>2</sup> Gal. 3. 24. Galathians, saying: P The law was our Scholemaister,  
<sup>1</sup> Heb. 10. 1. to bring vs to Christ. And to the Hebrewes, he saith: 1 The  
<sup>2</sup> Heb. 7. 18. law hath a shadow of good things to come, and not the very  
 Image of the things. And in the seventh chapter, he saith:  
 2. The commandment that went before, is disanulled, be-  
 cause of the weaknes thereof, & vnprofitablenes, for the law  
 made nothing perfect, but was the bringing in of a better  
 hope, made perfect, wherby we draw neare vnto God:

Christ, therefore, our chiefe treasure, and that our most  
 precious *κεκλησας* (that is) Jewell, must be sought for of vs  
 in the Prophets, as wee read in the Acts, that hee was  
 sought for at Thessalonica. For without all doubt, there is  
 nothing in the Prophets. which doth not represent Christ  
 and his Church, and agreeth with him: As Christ himselfe  
 doth witnesse in Luke, saying: These be the words which  
 I spake vnto you, while I was yet with you, that all must bee  
 fulfilled, which are written of me, in the law of *Moses*, and  
 in the Prophets, and in the Psalmes. And in Peter, it is plain-  
 ly declared, that the Prophets did not looke for the tempo-  
 rall kingdome of Israel, and for the mortall, ruinous, and  
 empty pavilion of this life, and state of this world: but  
 that they chiefly respected the cuerlasting kingdome of  
 Christ, and the heauenly life. Peters words be these: " Of  
 the saluation of soules, the Prophets haue inquired, and sear-  
 ched, which prophesied of the grace, that should come vnto  
 you, searching when, or at what time, the Spirit, that testifi-  
 ed before of Christ, which was in them, should declare the  
 sufferings, that should come vnto Christ, and the glory which  
 should follow. Vnto whom it was revealed, that, not vnto  
 themselues, but vnto vs, they should minister the things  
 which are now shewed vnto you, by them which haue prea-  
 ched vnto you the Gospell by the holy Ghost, sent downe  
 from heauen, the which things the Angels desire to be-  
 hold. &c.

What the  
 P rophets  
 looked for,

<sup>2</sup> 1. Pet. I. 10.

Thus far speaketh Peter. And to this end also, Ignarius  
 (not only in title, but indeed a true and famous Bishop)  
 wrote, a thousand, and foure hundredeth yeares agoe, to the  
 Epagane.



**Pharisees:** the Prophets (saith he) were Christs servants who (foresceeing him in spirit) both waited for him, as their maister, and in hope looked for him as their Lord and Saviour, saying he shall come and saue vs. And Terullian, a thousand three hundred yeares agoes, interpreting that sentence, saith, Christ is the seals of all the prophetes, fulfilling all things which the Prophets in old time did foretell of him.

**O Anna.** I pray you tell me, the meaning of the promise which God made to Abraham.

**Vrb.** In that promise (if it be inwardly, and thoroughly searched and pondered) the summe of the holy Gospell with the pith, effect, and all the misteries of Christ are comprehended. For, first you shall find enclosed, and depending vpon it <sup>a</sup>. Repentance, which is the first part of <sup>a. Luke. 24.</sup> a Christian Mannes life, as Christ himselfe teacheth vs. <sup>47.</sup> For if all people in this seed, be blessed: It necessarily followeth, that all nations (that is to say, all men) which <sup>Repentance the first step to grace.</sup> sprung of Adam, are without it accursed and abhominable before God: And this is so, onely because of sinne.

It is needfull, therefore, that first of all, there should be in vs repentance: For, <sup>b</sup>. in sinne are we conceived and <sup>b. Psal. 51. 5.</sup> borne. And <sup>c</sup>. by one man sinne entred into the world, and <sup>c. Rom. 5. 12</sup> death by sinne: And so death went ouer all men: forasmuch as al men haue sinned, and by the offence of one the faule came on all men, to condemnation. This fault is originall sinne, which to vs (the children and posterity of Adam) cometh of naturall infirmity successiue: and dwelleth in vs all, and conueth with vs in our first carnall birth, by which all our nature is corrupted, defiled, deformed, depaured, and made offensive. So that we, by nature originall- <sup>What we are by nature.</sup> ly, are naturally wicked, and ignorant both of God and our selues: wee beleeue not God, wee trust not God: wee seeke not after God: and wee neither dread Gods threatenings, nor regard his commandements: And finally, we, by nature neither feare, nor loue God, for by sinne our nature is wholly blinded, depaured, and corrupted.

And



## Christes Sermon,

And therefore, the holy Scripture calleth this nature the naturall man (that is to say) flesh not yet regenerate. And it saith: That the <sup>d</sup>. Lust, and imagination, of mans heart, is euill, euen from his youth y<sup>e</sup>. And the Apostle saith the same in these words: <sup>e</sup> In Adam all men dyed, And in the Epistle to the Ephesians, hee saith: <sup>f</sup> That by nature we be the children of wrath. And to the Romans, he saith <sup>g</sup>. The naturall Man is fleshly & fauoreth the things of the flesh: And the affections of the flesh are death and enmity against God. And to the Ephesians, he saith: <sup>h</sup>. Wee were dead in sinne. And in the same Epistle, describing at large the cursednesse, miseries, and calamities of the carnall man, he saith: Wee liue in this world by nature all ignorant, without hope, and without God: and walke in the vanity of our mindes, hauing our senses, and mindes darkened, and alienated from the life of God, &c. And in the first Epistle to the Thessalonians, he saith: <sup>k</sup>. The Gentiles know not God. And the Psalmist saith: <sup>l</sup> Every man is a lyar. And Jeremy saith: <sup>m</sup>. The hart is deceitfull and wicked aboute all things, and inscrutable. And Paul, to the Corinthians, saith: The naturall man perceiueth not those things, that be of the spirit of God: for they be foolishnes to him, neither can he vnderstand them.

Thus then, the wholenature of man, is by the first sinne of Adam, disobedient, infected, bestained, corrupted, depraued, and in the very first naticinity, defiled. Further, when man is growne vp to age and beginneth to haue iudgement of things: in continuance of time, by the force, and inclination of this originall sinne, he rowleth, or deileth to roule himselfe, in all kind of voluptuous pleasure: in euery soule sinke of sinne: in euery durty puddle of detestable acts: and in all kind of vncleannes: as we see with our eyes. But now, wheresoeuer sinne is, there, by and by, followeth the curse, and all kind of misery, calamity, danger, and sicknesse: and to be breefe death it selfe, as it is said in Genesis: <sup>n</sup>. Thou art dust, and vnto dust thou shalt returne, And againe: <sup>p</sup> Whensoeuer thou shalt eat of the

The naturall

man.

<sup>d</sup>. Gen. 8. 21.

<sup>e</sup> 1 Cor. 15. 22.

<sup>f</sup> Eph. 2. 3.

<sup>h</sup> Eph. 2. 1.

<sup>i</sup> Eph. 2. 12.

<sup>k</sup> 1. The. 4. 5.

<sup>l</sup> Psalm 115. 21.

<sup>m</sup> Jer. 17. 9.

<sup>n</sup> 1 Cor. 2. 14.

<sup>o</sup> Gen. 3. 19.

<sup>p</sup> Gen. 3. 17.

tree of knowledge of good, and euill, thou shalt dye the death. And St Paul to the Romans sayeth: The wages of sinne is death. Rom. 6. 23

Thus then we learn, first by this promise to acknowledge our misery, calamity, and cursednesse, and the wrath, and iudgment of God, which thing, is more largely spoken of in other places of Scripture. By Gods law is required of vs perfect obedience, sincere purity, true godlines, and perfect loue of Religion, with true feare, and knowledge of God, as also that wee should perfectly loue him, put our whole trust in him; praise him, and glorifie him: and also, that we should loue, embrace, and help our neighbor, and doe what wee can for him. To be short, it is required of vs, that we loue him as our selfe. The Law.

Such ought we to haue bene, and so pure were we created: But now we beare the image of our earthly father Adam, and are by his horrible fall infected with originall sinne, and so naturally, we are vngodly, and sinners and without the knowledge and feare of God, and neither beleeue, nor loue God.

Whereouer, we set our selues against our neighbor, and loue him not as we ought. For when we be offended but euen lightly, we hate him deadly. Thus are we full of enuy, and guilty of all kind of wickednes. Wherefore, seeing by nature, we be boyd of all such vertues, as the law of God requireth in vs, (as, that we should feare God, beleeue God, loue God, glorifie God, and also, faithfully and entirely loue our neighbour:) And seeing, we thus obey not the law, as we ought, the law of God, doth pronounce a most terrible sentence against vs, saying: Cursed is every man that continueth not in all things, which are written in the booke of the law, to doe them. And againe: Cursed be al they, that do erre from thy commandements. Also, if you will enter into life: euerlasting, keepe the commandements. But who either keepeth, or euen hath kept the commandements, or done that which the law requireth: Bring mee but one, if you can,

## Christs Sermon

of all the Children of Adam, which of his owne naturall strength could euer keepe but the first commandement doe the best he could: Say, you shall neuer, of them all, be able to bying me one: For indeede, none euer did it: Say, wee all doe the con trary, for, such as the tree is such is the fruit. And how pleasant, & pretty the fruit of the flesh is, that is to say, of the naturall, or carnall man, if it please you, you may see in the Epistle to the Galathians, where Paul, by the way, hath set downe, though not al, yet a few of the workes of the flesh, as. \* Adultery, Fornication, Vncleannes, Wantonnes, Idolatry, Witchcraft, Hatred, Debate, Emulations, &c. And he addeth, they which doe such things shal not inherite the Kingdome of God.

u. Gal 5. 19  
The fruites of  
our flesh nat-  
urally,

The law, therefore, of God, doth wound, hold captiue, greuously oppresse, and accuse, all the children of Adam of impiety: and it layeth to our charge that foule offence of rebellion against Gods maiesty: and it comacteth vs to be an vngenerous kind of creatures, full of professed mallice, and wickednesse, and subiect to eternall damnation, vngodly, vnfaitfull, passing wicked worshipping, and contemners of God and man: and this law enacteth at our hand, perfect obedience, sincere godlines. straight vprightnes, and a pure innocency of life, according to the commandement of God.

Seeing then, the law of God, doth thus examine our life, and our manners, it plainly appeareth both what kind of men we be, what our faults and offences be, and how huge sinners we be. And soasmuch as wee haue not fulfilled the law of God, and continued in al things, which are written in the booke of the law: it necessarily followeth that the curse hangeth presently ouer vs, and that we be, \* concluded vnder sinne.

\* Gal 3. 22.

Thus lyeth wretched mankind, throwne downe, damned and subiect to euerlasting death, and the reason is, for that he is accursed. The curse of the law is the fault and the punishment, and both present, and eternall indignation, wrath, anguish, affliction, death, and euerlasting tor-  
tor

Where then  
be Papistall  
merits.

torment in hel fire, if this then be the condition of our estate (as indeed it is, if we beleue the Scriptures, witnessing of the calamity and horrible fall of Adam, and his posterity) then must of necessity, all presumption, and trust in our owne strength, worthinesse, merits, naturall hability, and good works giue place, & banish away: and true humility, and vnfeigned repentance follow. For, of what, I pray you, can man glory? how can he presume: what can he attribute to his owne strength? and how can he brag, if he haue right feeling of this curse: and so, that hee see, he is become an Apostata, a traytor, and a runnagate from God, and altogether the Devils thral, lying captiue vnder the power of sinne, death, and malediction. And such indeed is his estate: for he is conceived, and borne in sinne, and he cannot so much of himselfe as thinke well, wish well, or do well: but being prone and bent only to euill, to vice and to all wickednesse he doth nothing but sinne.

Now hee which doth rightly feele the immutable and very seuerity of Gods wrath, to him the world it selfe is an vnplesant prison, neither doth it grant him rest or comfort at all, till hee be free from these bands and curses.

Wherefore the holy Scripture vpon good cause, doth most diligently, and earnestly urge vpon vs the law The cause why we are to this end that man, thus all blinded, peruerst, and malicious, may, by the law be drawne to know himselfe, to see his misery, and to feele the curse, and his incorporated wickednesse, and the iudgement of God: So that, by the lively feeling of his sin, and gods wrath, he might humbly, and truly, with a troubled spirit, and contrite heart presently with submission, flye to the throne of grace, and call for mercy, and helpe of God, and with all his heart, runne vnto, and embrace Christ, his onely Saviour, the blessed seed of Abraham. with the law.

So such barely is this blessed seed sent: which after this sort, with a troubled spirit, and a broken and humble heart, acknowledge, and confesse their sinnes, and which

harte

## Christs Sermon

hartely repenting, are græuouſly, and terribly vexed, and afflicted in conſcience, becauſe they haue ſinned.

To whom  
Chriſt was  
ſent.

To theſe, I ſay, is he ſent: that, hauing taken away the curſe, to the which, they were ſubiect, hee might deliuer them, from all perils, and calamities, both of ſoule and body. For there is none, that deſire, or receiue Chriſt, but theſe people ones in ſpirit. And this doe Pauls words import, in the Epiſtle to the Rom. where he ſaith: By the law, cometh the knowledge of ſinne. And to the Galathians:

\* Rom 3. 20

\* Gal 3. 24.

\* The law was our Schoole-maſter, to bring vs to Chriſt, that wee might bee made righteous, through faith. And in the ſame place. The law began, and was giuen 430. yeares, after the holy promiſe was made to *Abraham*, and that, for tranſgreſſion vntill the ſeede came to whome it was promiſed. &c.

All natures ſtrength, all wiſdome, all free will, all good lawes, and all creatures, yea, Gods law it ſelfe, (becauſe of mans infirmity) could not deliuer, iuſtifie, and free man from this curſe: But of neceſſity, this bleſſed ſeede, Chriſt, muſt needs be ſent to deliuer vs, from theſe cuils: and deſerue for vs, and alſo, giue vs, the holy Ghoſt: elſe, had man ſtill, remayned, altogether *deſperat*, that is to ſay helpleſs.

\* Gal 3. 21.

Therefore, Paul in the ſame place, excellently diſputing of the law, and Chriſt, ſaith thus: \* In deed if there had a law beene giuen, which, could haue giuen life, then truly, righteousneſſe ſhould haue beene by the law. But the Scripture hath concluded all vnder ſinne, that the promiſe, by faith of Ieſus Chriſt, might be giuen to them, that beleeeue. But, beſore faith came, we were kept vnder the law, and ſhut vp vnto the faith, which ſhould after ward be reuealed, &c.

The law, indeed, may ſhew vs our finnes, conuince vs, accuſe vs, and condemne vs of ſinne, and it may bring vs vnder the curſe: but it can neuer deliuer vs from the curſe. The law, was cheſly giuen to this end, that by terrifying our hearts, it might ſtirre vs vp ſeuently to deſire, and flye vnto that bleſſed ſeede Chriſt, in whome wee find, and receiue

receiue all things, which the law requireth of vs, to wit, <sup>The end wh</sup> perfect obedience, innocency, righteousness, the fulfilling <sup>the law was</sup> of all lawes, and the holy Ghost, with al his gifts, as faith, giuen, loue, feare, and charity towards our neighbour, with such like. The whole Scripture doth nothing else, but teach vs thowly to know Christ, earnestly to desire Christ, hartely to craue helpe of Christ, faithfully to beleue in Christ, and truly to loue Christ. <sup>Note well</sup> But this we cannot doe, vnlesse wee first sale the curse, and acknowledge our miseries, sicknesse, and sinne. When we haue once the lively feeling of these things, then with all greedy desire of hart, we gaze for that blessed sacle, because wee onely, and alone, both can, and will clerely altogether take away this curse. If the Jewes had knowne this, and beleued, they had neuer so dispised, and crucified Christ: And if the Pharisees, and Hypocrites of these daies, and we, knew these things, we would utterly dispaire of our selues, and of our merits, and of all mans strength, in which there is no health, or helpe at all, whereby we may looke for the obtayning of iustification, and saluation: nay, we would not in all these put either hope, or trust: but would fly to this sacle, where present helpe, and ayde is found.

If our sinnes doe not thus plaimely appeare by the lawe incurable: foolish, and blind reason, straight way dreameth, that she can salue this soze, and that she her selfe can deliuer vs from sinne: yea she doth assay, by her workes, to deserue G O D S fauour, neither will shee acknowledge this blessed sacle, neither is shee moued with any desire of him, neither doth shee any thing esteeme of the great promises of G O D, by which onely, we (most miserable creatures) are deliuered from these euils. Therefore, first learn, and know his: that, as Abraham was iustified before God: so, surely must we also be iustified: but, he was iustified by this seed Christ, in him hee beleued, and in him had hee all his hope, and trust of saluation reposed, being persuaded, that by this

Faith Luc 24



## Christ's Sermon

<sup>a</sup>. Gen. 15. 7 seed he should obtaine the blessing.<sup>a</sup> And that was counted to him for righteousness. Paul therefore concludeth, and mightely affirmeth, that we must conet this seed, saying:<sup>b</sup>  
<sup>p</sup>. Rom. 4. 13. The promise that he should bee the heire of the world, was not giuen to Abraham, or to his seed through the law, but through the righteousness of faith. For, if they which are of the law be heires, faith is made void, and the promise of none effect: For the law causeth wrath: for where no law is, there is no transgression, therefore is the heritage giuen by faith, that it might come by grace, and the promise might bee sure to all the feede, not to that onely which is of the law, but also to that which is of the faith of Abraham.

Secondly in his meere promise, the great and infinite grace of God doth appeare. For our desert or worthinesse did not deserue that God should vouchsafe to be made man of the seed of Abraham: but it was the mere grace and mercy of God. Of his mere grace, hee promised Christ, and of his mere grace hee performed his promise, by sending of Christ: the law, and the workes of the law neuer deserued it. For, you see heer that God promised this blessing, to the Patriarke Abraham, 430. yeares before the law was giuen to Moses, which he did, least man should attribute some thing in the workes of life and saluation to himselfe, and so glory in his owne merits: for grace is not mingled with workes, it is without all our deservings, & before all our good workes.

Thirdly, for as much as God would lay the cause of his blessing, and grace, which we receive, vpon Christ, and through him will onely blesse whom he doth blesse, It necessarily followeth, that without Christ, there is neither blessing, righteousness, life nor health: and that all that are without Christ, be accursed: because they remaine in sinne, death, and damnation. We may well thinke there was some weighty cause that mooued our gracious immortall, and high God to speake a thing of such weight, and a thing which is so full of consolation, wherein he bindeth himselfe with an oth, that he would through this seed

give

Cause why  
God made  
the promise  
before the  
law.



giue vs his blessing and life euermlasting. Dought not (I pray you) the whole company of Angells, with all kind of men and all sort of creatures, both in heauen and earth, with great reuerence, holines, piety, and with vnspcakable and infinite ioy, heare their Lord God speaking these words and promising such precious giftes? Paul saith: God willing more abundantly, to shew vnto the heires of promise, <sup>Heb. 6. 17.</sup> the stablenes of his counsell bound him selfe with an oth.

And do you not here see, that he, both promisseth, and also sweareth: but if then any could obtaine this blessing, (that is) life and saluation without Christ: why hath God promised, the blessing in Christ, so earnestly, yea and that, with an oth: wherefore I see not, why any should thinke, he can beleue in God and yet is not in the Christian faith.

So indeed, there is no true faith, but the Christian faith: <sup>The Christi-</sup> All other opinions be errors: God will take none for his, <sup>an faith onely</sup> vnlesse hee be in this seed. Christ, (that is) if hee bee not a <sup>the true faith.</sup> Christian, if he beleue not in Christ. Neither in deed shall we euer, any where find the fauour of God, true innocency, righteousness, satisfaction for our sinnes, helpe, counsaile, life, and saluation, but only in this Christ. The fathers beleued in him, before hee was made man, and were saued.

In him also beleue we, and are saued. And in this promise, also is prooued the humane birth, death, resurrection and eternall Kingdome of Christ, which all belong to this blessing, in which all happinesse is promised. For this benediction, in the seed of Abraham, is liberty, and absolution from sinne: and deliuerance from death and euermlasting damnation: and on the other side, it is pure innocency, righteousness, fulfilling of the law, and renuing of the image of God in vs with security, ioy, peace, and life euermlasting. What more can you desire? In this Christ is all Righteousnes included, and all kind of cursednes excluded. and therefore the Apostles diligently bidge this promise, and euery foot recite and repeat it.

<sup>1 Ad. 5. 27.</sup>  
<sup>Gal 3. 8</sup>

But

But

## Christs Sermon

But the deliuerance from this curse, is marueilously wrought, (to wit) by the infamy and slander of the crosse. <sup>f</sup> Gal. 3. 13. For so saith Paul. <sup>i</sup> Christ redeemed vs from the curse of the law, when he was made a curse for vs. This was done on good Friday, when he hung on the crosse before the Jewes, and the Gentiles: as if he had bene forsaken of God, and all his creatures. <sup>e</sup> Pet. 2. 24. Hee bore our sinnes in his body vpon the tree of the crosse, that wee being deliuered from sinne, might liue in righteousnesse. For it is written in Deut. in Hebrew, that holy tongue. <sup>h</sup> Dec. 17. 23 The curse of God is on him that is hanged. For so doth the Hebrew word signifie.

The 70 interpreters did translate it. Hee is accursed, that hangeth on tree. (that is) <sup>i</sup> Hee is a stumbling block to the Jewes, and foolishnesse to the Gentiles: but euen this Christ, to the Jewes, and also to the Gentiles, which are called, is the power, and wisdom of God. Nothing appeareth more foolish, and fond, vnto naturall reason, than, that it is said, God would, in mans nature, suffer this shame: but so it seemeth good to God, as Paul witnesseth. For seeing by wisdom we know not God, in the wisdom of God, it pleased God, by the foolishnesse of preaching, to saue them that beleeue.

If the mightiest God so abased himselfe for vs, most vnthankfull sinners, that he vouchsafed to descend into the lowest parts of the earth, and to suffer the greatest shame that could be, for vs: consider, and way, I pray you, how greuous, hainous, great, and monstrous our sinnes are: and how patiently, moderately, and in good part, we ought to take the affliction and crosse, which is laid vpon vs for them: seeing through Christ, the curse is to vs now turned into a blessing. This seed Christ, which was first promised to Adam, and then to Abraham, did God oft renew afterward, to other also of the Fathers, after Abraham. For he promised it to <sup>k</sup> Isaac, and then to Iacob: and the promise of Christ was againe renewed in the 49 of Genesis, to the Patriarke Iacob, who a little before his death, did thus prophesie of Christ. <sup>l</sup> The Scepter shall

not

Note well.

<sup>k</sup> Gen. 26. 3.  
& 28. 14.

<sup>l</sup> Gen. 49. 10

## going to Emaus.

I.

nor bee taken from Iuda, nor a law-giuer from his seete, till Siloch, (or hee that must bee sent) come. And hee shall be the expectation of the Gentiles, and the people shall be gathered vnto him. In this promise is notably and plainly declared, and described the time when Christ should be looked for: as also what his state and condition should be, or what a kinde of kingdome he should haue.

*Anna.* I pray you teach mee plainly to vnderstand this promise made to Iacob.

*Vrb.* This word *Schebet*, or *Scepter*, signifieth as you know, Princely or Kingly power, or gouernment. The Caldes Bible vseth this word *Schulta*, that is, Empire, or power. God did so ordaine among the Iewes, that their Kings should alwayes be of the tribe of Iuda. And beside this worldly authoritie or politick gouernment, the Iewes had an other spirituall authoritie, or Ecclesiasticall gouernment, which was of the Tribe of Leui. These were Priests in the law and Prophets, and Doctors. But as some suppose, *Sanhedrim*, those seuentie Elders in Isræll, which Moyses doth choose in the 11. of Numbers. The Iewes by these two Magistrates, were gouerned. But this office of Kings, Priests, or Elders, was not of any longer continuance, but till Christ, the true King, Priest, and Doctor of the Iewes, should come. Heare the Patriarke Iacob, prophesying of the first coming of Christ Iesu our Lord, saith: Iuda, or the people of the Iewes, shall haue Kings, or Gouernours of the Tribe of Iuda, which shall gouerne them: and they shall haue Doctors, till Christ himselfe come, their true King and Doctor. And so the Iewes had Kings, Judges, or Princes, and Doctors of the Tribe of Iuda, almost euen vnto the birth of Christ. But when hee was borne, it must needs follow, according to this Prophecie, that this Princely dignity of the Tribe of Iuda, and office of the Priesthood, should end.

*Anna.* Was not this princely dignitie taken from the Iewes, long before Christs birth, when, for 60. yeares

## Christs Sermon

long, they were prisoners at Babilon, vnder a King of the Gentiles: for Christ, as then, was not come. And if I bee not deceaued, the Iewes, in disputations, with vs Christians, make a test at this Prophecie of Iacob, obiecting that captiuitie.

*Ver.* The Iewes, in this place, as in many other are deceaued. For in all the time of the captiuitie, the Kings Rock neuerthelesse remained in Iechania, who being deliuered from captiuitie, was with great power honored as a King, and after the captiuitie of Babilon, all these Princes of the Tribe of Iuda did raigue and rule.

Zerubabel.  
Ioanna the son of Resa.  
Abner Semei.  
Nagid Artaxar.  
Amos Scyrath.  
Arles.  
Resa.  
Iudas Hircanus.

Eli Mattathias.  
Agai Helli.  
Mattathias Silois.  
Ianus the 2. Hircanus.  
Mischiola.  
Iosephus the 1.  
Asar Maath.  
Maffoth Naum &

Iosephus Minor.

Herod.

After these did raigue, but not of any continuance, the Almonites, or Machabees, Iudas, and Ionathas, his brother, Simon, Iohn, Hircanus, Priscus, Aristobulus, Iohn, Alexander, and Alexandra his wife, and Hircanus, whom Herod slew, and by violence usurped the kingdome: This Herod was not a Jew bozne, but an Aliant, an Edomite, come to Antipater, of the City of Ascalon. Hee obtained at Rome, of Octavian & Anthony, that by the authority & help of the Senate, he might be king of the Iewes: but with much ado, he hardly subdued them, & brought them to acknowledge him for their King: they rebelled diuers times, & conspired his death, that so they might shake of the yoke of a gentle king.

But when he had soze wearied them, and greenetisly oppressed them, about thirty yeares, still toasting with him, at last after many bickerings and conflicts, he hardly began quietly to rule, & haue full princely gouernment, without any

any rebellion of the Jewes, who by extreme force, were compelled to acknowledge him their king. At the same time, when Herod was King, and had taken the scepter from the Jewes, and when all their power was daunted, then came, this *Siloh*, or Christ, and was borne at Beth-leem, as Mathew the Euangelist saith, who alledgeth the testimony of Micheas the Prophet. Wherefore the true Lord and King now being come, the Jewes kingdom had an end. Mat. 2.

But here must we diligently marke, what kinde of kingdom Christes should be, and how great his power should be: which thing the Patriarch doth herein set forth, when he giueth him so royall, holy, and famous a name, calling him *Siloh*. For *Siloh* doth signifie rich, happy, fortunate, and one which in all things hee taketh in hand hath good successe, and to whom all things fall out, as hee wisheth and desireth.

*Anna.* There is one thing that troubleth mee much, toerein I cannot resolue my selfe. I doubt not at all, but that the promise in Genesis 49. was fully performed, and so, that there is not a letter, or tittle of it left vnfulfilled: For whatsoever God promiseth, that must needs be performed. For who can let it? But seeing that prophesie of Iacob saith, that the Princely power should continue with the tribe of Iudah, euē vntill the time that *Siloh* should come: and seeing you a little before said, that this princely dignity, after the death of Ianus Hircanus, came to the Machabees, and afterward to Herod, I would know, why the Scepter did not tarry with the posterity of Nathan vntill Hely. Were not the Machabees of the Tribe of Leuy? and not of the Tribe of Iuda? How therefore came Schebeth into their hands: by what right got they the kingdome, and held it?

*Prob.* Seeing we certainly know, and beleue that this Prophesie, which the Patriarke vttered by the instinct of the holy Ghost, is performed, so that no one tittle thereof is left vnfulfilled: like as both the time of Christs nativity,

Of the Machabees government in Iuda.

## Christes Sermon,

and also Herods regiment do truly agree and lumpe vpon: I trust we may without danger & recently reason of this matter in the faith and feare of God.

Why Christ  
was pooke at  
his fir st  
comming.

It was meete that this prophesie should be so fulfilled, that it might agree, with this *Siloh* Christ, according to his first comming into the world: and that it might not disagree with other Prophesies of Christ, and of his estate & kingdome. But the Prophet Zachary saith, the first comming of Christ shall be *Eni*, (that is to say,) *poore, needy, base, contemned, and despised*. Now then if Christ had bene borne at such time, as some of King Dauids stock had yet set on the Princes throne, and so *Ioachim*, *Mary*, and *Ioseph* had bene in authority, and come to the kingdome with full faile of worldly pomp, where should that base and beggerly manger in *Bethleem* haue bene found: where should his flight into *Egypt* haue bene seene: and where should other notes, and tokens of Christs humility, and of his wretched, and miserable state in the time of his ministration, whereof the Prophets foretold, haue appeared: Wherefore that short authority or gouernment, which the *Pharisees* had in the kingdome of the *Iewes*, doth not hinder the performance of this Prophesie.

Gods prouidence perchance would haue it so, for certaine causes: First, it was meete and conuenient, that this tribe, a few yeares before Christs birth, should loose most of his dignity, and that it should become base, vile, and despised, and as it were, *salne*, and not esteemed of the world: that Christ might be borne, (as a spirituall king of the Tribe of *Iuda*, and stock of *Dauid*;) *poorely* without great stirre, and worldly pompe: as it is signified in *Esay*, where he saith, <sup>a</sup> There shall come forth a rod of *Iesse*, and a grasse shall grow out of his rootes. The Hebrew text useth the word *Gesa*, which *Aquila*, *Symmachus*, and *Theodotus*, translated into Grecke *ροψις*, (that is) a stock, a bole, a dyed tree, or a staffe. To the intent they might signifie, that long after the captiuitie of *Babylon*, when there was none of the stock of *Dauid* to sit on the Kings throne:

<sup>a</sup> *Esay*. 11.



throne: that their Mary, and Christ out of Mary, should spring, as out of a dry stock, as Ierom saith. Now this Prophecie must needs haue beene fulfilled: and therefore must the house of David, before the birth of Christ bee depriued of all Kingly glory, and be contemned, and counted, as it were, an old, vnprofitable, and withered balke: which came to passe in those 129. yeares, in which after *Ianus Hircanus, Asmonay*, that is to say, Iudas with his kinsfolke, nephews, and posterity, executed the office both of the spirituall, and secular power. In those yeares the house and stock of David, came to such pouer, y and contempt, that it was thought a thing vnpossible, that so great a King should come out of that so drye a roote, being now so long withered and dead. For when the Tribe of Iesse was most contemned, then was *Siloh*, Christ, borne in the vile & abiect Bethleem, the city of David. And therefore the Iewes, when Antiochus began to vex them, & when the Machabees toke vpon them the Priestly, and Kingly dignity, might easily haue coniectured, and by euident signes haue seene, that the time was now at hand, in which *Siloh* should come.

Forconer, there is no cause, why that short time of the Machabees raigne should trouble vs, (neither is it much to the purpose) for though they were not at all of the tribe of Iuda, yet did they gouerne in the place of the tribe of Iuda, and David, and prouided for the tribe of Iuda, and defended and preserved that tribe, and Benjamin, together with the Priest-hood, and their religion, euē vnto the time wherein *Siloh* came. For the tribe of Iuda had neither Kings nor Princes, neither of themselves nor of their stock, and kindred, neither yet any of their affinity that bore rule: but it was altogether vnder the subiection of others. Iuda and Benjamin returned from Babylon, the tribe of Leui was mixed with these tribes, as the minister of the Lord. And after this sort Iuda obtayned, and had rule of the politick government.

*Anna.* You haue satisfied and resolved me, in that doubt of the Machabees.

## Christes Sermon,

*Urb.* The parents of Christ, being of the stock of Dauid, were removed from the government, not long before the birth of Christ, and like it was so to be Gods will, that before that time, both those principalities of the Jewes (to wit) both the spirituall, and temporall dignity of the Priests, and Princes, should come to one Tribe or person, seeing Siloh was at hand, who being the annointed of the Lord, should bee both a Priest and King in Israel, and should purchase vs the blessing, and himselfe raigne for euer.

*Anna.* Might not the Jewes here say, that *Siloh* neuer is, nor signifieth that promised Messias, and so wrest this promise from vs, and deride it. For they perchance will alledge, that there is another kinde of Prince of passing great prosperitie, specified and foretold here in this place: so wilfull, vnsufferable, and *עוֹלָם עוֹלָם*. (that is) stiffnecked be they, when they are urged, and conuincd with the vnuincible Scriptures.

*Urb.* They cannot alledge any thing, that hath any shew or face of truth: so plaine, apparant, and forceable is this Prophecie, with the falling out, or fulfilling of it: neither, doth it agree with any other, nor can bee applyed to any other, but onely to Christ. For Christ began his kingdom after the same forme and manner in all things, as the Prophet foretold: yea and euen about that time, that the Scepter was taken from Iuda. And now since that time the Jewes for this 1612. yeares and more, haue had neither Prince, nor Prophet: and as well that secular, as ecclesiasticall government hath his end. Besides these, their owne Master and Doctor *Schloma*, (whom they cannot gaine say) affirmeth, that *Siloh*, in this place, is, and signifieth Messias. And you know that *Targum* hath Messias instead of *Siloh*. Whatsoever therefore the Jewes heere object, it is nothing at all, but their foolish halting, doltish obstinacy, egregious impudency, and malicious perversnesse.

*Anna.* But how can you gather the state, and condition

isre of Christs Kingdome out of this woꝝd. *Siloh*

Vrb. Well, and easily, if you diligently consider these woꝝds that follow. And the people shall be gathered to him, or to him shall the Gentiles flow in. ( for so is it nerer the Hebrew text. ) For by these woꝝds we leaue, that Christs Kingdome is a spirituall Kingdome. For to him shall many nations conuert, or come and flow into him, and obey him: and that not by compulsion of swoꝝd, or armour, but willingly, and gladly. Other of the Jewish Kings haue borne the secular swoꝝd, and with it haue subdued, and bielded men, and that both in their owne Kingdomes, and countries, and also often times in their borders adioyning, and yet is there not one of them now remayning, but in order they haue all ended their dayes.

But this *Siloh* ruleth, and holdeth the scepter, not for a short time, as the other Kings of the Jewes did: but for ever, (that is to say) he rayneth for ever, and his Kingdome extendeth, and spreadeth it selfe, not ouer one onely part of the woꝝld, not into Iuda only, but ouer all the earth. And this he doth not by dint of swoꝝd, nor with puissaunt armies of souldiers: but onely by his woꝝd: for his Kingdome, is a maruelous, and spirituall Kingdome, where the subiects come *πρόθυμῶς*, that is, with lusty courage, willingly, chearefully, redily, of their owne accord, and with great ioy of hart, submit themselves to this king.

What a King  
Christ is.  
Christ ruleth  
by his word.

Wherefore in subduing them to him, he needeth neither swoꝝd, nor weapon. For as sone as he speaketh but his woꝝd ( which of all things is most swet, and pleasant ) straight way they, which be his, heare his voyce, and willingly, and gladly, follow him. For he entreateth all that be his, courteously, and gently, and ruleth not imperiously, and tyran like: but offereth himselfe most gently, seruiceably, and redily, to helpe, ease, and deliuer all men. And this his spirituall kingdome doth Moyles famously, with figuratiue speeches paint out: as both what the order of it should be, and how it shalbe gouerned, saying. He shall bind  
Gen. 49, 10.  
his

## Christs Sermon

his asses sole vnto the vine, and his asses colt vnto the best vine, in wine shall he wash his garment, and his cloake in the blood of grapes, his eyes shal be red with wine and his teeth white with milke. All these wordes haue a mysticall sense, and speake of the administration of the word and gospel, because our Messias, through the holy spirit, ruleth his kingdome, by his word, in which hee speaketh such thinges of Gods great loue towards vs, (which gineth vs his sonne to deliuer vs from all misery, and calamity both of body, and soule) as are most acceptable, comfortable, and pleasant to the eare: which as soone as man doth heare, he greatly reioyce, and runneth to Christ, and with a holy violence, as it were forceably, entereth in vnto him, and voluntarily submitteth, yeldeth vp, and dedicateth himselfe wholly to him, as appeareth in Mat.

Mat. 11. 2.

Why Christ  
is called *Siloh*.

But now giue eare and marke what *Siloh* doth import: and why he would by this name vnderstand Christ. This noble personage is so rich, prosperous, and flourishing with aboundance of all good thinges, that none of the Kings of the Iewes, nay not all the kings, can match him or compare with him alone. And Christs kingdome is another, and cleane contrary kingdome to the Kingdomes of other Kings, and shal be gouerned after another sort, then earthly kingdomes be: nay all other kingdomes must giue place to this King, which out of doubt, could not be, if this *Siloh* should haue been a King, whose kingdome, & princely dignity, enduring but a short time, had ended with the Kings: as the kingdome of Dauid, Salomon, and the rest did: or if this kingdome of his should haue looked for another King to succede him, as did the kingdome of Iuda wait for him. It must needs therefore be, that here should be a maruelous great change of Kings, and that this King, whose coming is here foretold, should be cleane another kind of King, and prince, then others were: other wise the Scriptures would neuer haue named him *Siloh*, which signifieth *επιφανης*, that is, a most blessed, happy and fortunate Lord, who in all things he goeth about hath passing prosperous success

success. Here then in this word, may Christs death, immortality, and eternity be gathered, if it be well and thoroughly pondered.

For first hee was to be true, and naturall man, and consequently mortall: for hee was to come of the tribe of Juda, being of the seed of Abraham, and sonne of David.

Secondly, he was to be immortal, and should rise againe from death and live for ever: because the scripture (describing him) saith, he shall be a royal prince, far differing from other Kings, and much more honorable, mighty and great, then all the former princes of Juda, which orderly succeeding one another reigned vnto his coming. This King committeth not his kingdome to any other to rule, neither hath he any successor, hee yieldeth not to any man, but having once taken the scepter in hand, in Herods time, hee ruleth and reigneth a king for ever. which could not otherwise be, but that hee should first dye, and hauing put off this miserable and short life by death, rise againe, (death being overcome) to immortality, and live for ever: That the Scriptures might be fulfilled, and that Christ might be such a King, and *Siloh*, as to whom, not onely the Iewes might cleave, but also whom all the world might acknowledge, receiue, and worship for their God and King: And finally, that hee might after this sort be true man, and King of the stock of David, and yet neuertheless immortal, inuisible, and eternall, and reigne after this sort, in faith spiritually for ever.

¶ *Anna.* If Cleophas, and his fellow had well understood this prophesie, which was the testament of that their Patriark Jacob, they had not bene so offended at Christs death.

*Prob.* Indeed this prophesie might sufficiently haue instructed them, and they might haue leaured plainly enough out of it, how Gods will, and purpose was, that Messias, or *Siloh* should be put to death, and yet not remaine in death, but rise againe to deliuer Israel, and reigne  
for

## Christs Sermon

Luke. 14.

Luke. 14.

for euer. But they, as yet, belueued not the propheties: as these their words of incredulity doe sufficiently argue, and declare: where they say \* Wee hoped it had beene hee, that should haue deliuered Israel. For their hearts as yet wa-uered, and were vncoustant, and they supposed, that Christ had bene utterly extinct, and dead for euer, and them-selues cleane frustrate of their hope. For, seeing Christ him-selfe was now put to death, they dreamed, that he could neither helpe, nor deliuer other men from death: and therefore Christ saith vnto them, O fooles and slow of heart to beleeue all things that the Prophets haue spoken. Ought not Christ to suffer these things, and to enter into his glory?

*Anna.* Wrote Moyses nothing else of Christ in Genesis?

*Vrb.* I haue determined to expound those propheties onely, which most specially, and euidently speake of Christ. For if I would explicate, and run through all the misteries, and types which are in Genesis, I could find many moe of Christ, and his church.

*Anna.* Moyses in the 14. of Genesis briefly describeth Melchisedech. I haue often heard you say that Christ was called Melchisedech. I pray you tell mee why hee was called so.

<sup>c</sup> Heb. 7.

*Vrb.* There is an excellent, and comfortable mystery of Christ in Melchisedech, in the 14. of Gen. And Paul in the seventh chapter to the Hebrewes both famously, and aptly expound the same, saying. <sup>c</sup> Melchisedech the Priest of the most high God, is a figure of our Lord Iesu Christ, To whom God the Father saith thus in the 110. Psal. Thou art a Priest for euer after the order of Melchisedech.

*Anna.* What was Melchisedechs order in his priesthood?

*Vrb.* The state, and order of his priesthood is maruelous, and altogether differing from the state of the Priests of the law. In the law of Moyses there was a Priest-hoode of the tribe of Leui. That Priest-hoode offered by sacrifice, and prayed for other, and for them-selues, and they taught the law of God, in which euery man might see his sinne, and the curse due for his sinne: but this Priest-hoode could deliuer



deliuer none from their sinne, or from the curse. Whereouer  
 there were many priests that succeded one another, for  
 they died, and others came in their places, neither was  
 there any one that still enioyed the office of Priesthood. But *Melchisedech*  
*Melchisedech* was a maruelous Priest, of whom Moses  
 speaketh but little: But the holy Ghost expounds the same  
 more at large, in the 7. to the Hebrewes saying: Melchise-  
 dech by interpretation, is the King of righteousness, after  
 that he is also King of Salem, (that is) King of peace, with-  
 out father, without mother, without kindred, and hath nei-  
 ther beginning of his dayes, neither end of his life, but is like-  
 ned vnto the sonne of God, and continueth a priest for ever.  
 Whereouer, he blessed the Patriarke Abraham, who not-  
 withstanding had the promises of the blessing of God. All  
 these were fulfilled in Christ as David witnesseth, saying  
 The Lord hath sworne, and will not repent, thou art a priest *Rgl 110.4.*  
 after the order of Melchisedech: (That is to say) Thou art  
 a priest cleane after another sort then Aaron, and his  
 successors were, for they were mortall men, who, by the  
 commandement, or law of God, could condemne, and bring  
 all men vnder the curse: but could not deliuer, or quit any  
 man from the curse. And such were both their sacrifices, &  
 the priesthood it selfe, that they could not take away  
 euen the least sinne that is: But thou O Christ art the true  
 Melchisedech, the euerslasting and true King and Priest.  
 And this must you after this sort vnderstand. Christ in  
 earth hath no father, and in heauen no mother: he is euer-  
 lasting God, and also immortall man. And in this order nei-  
 ther went any before him, nor shall come after him. He was  
 not made priest, according to the law of the carnal comman-  
 dement, but after the power of euerslasting life, who tru-  
 ly blesseth vs, and deliuereth vs from our sinnes, and from  
 eternal death, and giveth vs euerslasting life. He is *Mal-*  
*chizedek & Melchischolam* (that is) a King of righteousness  
 who is our righteousness, & doth iustifie vs before God: He  
 is also a king of peace, because by him only we haue peace  
 with

## Christes Sermon;

Rom 1.

Eph 2.

Heb. 7.

with God, as Paul saith to the Rom and the Eph.

*¶ Anna.* Undoubtedly in this mistery, as in the other before, is to be understood, that Christ should first dye, seeing Paul to the Heb. saith, that this true Melchisedech, Christ of the tribe of Juda, should be born a very true man, and yet neuertheless immortall, who should liue eternally, that he might helpe vs euerslastingly. But Cleophas and his companion would not vnderstand, nor beleue this. For if they had, they would neuer haue been so pensive, nor offended at Christs death.

*¶ Urb.* Indeed they had prophesies, figures, and testimonies enow of the scriptures, out of which, they might haue gathered that Christ should first die. And they had but euen three daies before eaten the Paschal Lamb, which by Gods commandement they ought to kill and eat without leuen. They tooke also the blood of the Lamb, and therewith they ointed, and sprinkled the two side posts, and the vpper post of the doores of there houses, which was a token of grace: for when God killed all the first borne through all the land of Egypt, the Iewes were safe in their houses. For bypon what doore soeuer the Angell saw the blood of the lamb sprinkled he past it ouer. This lamb, with his blood, was a figure of the immaculate lamb Christ, which was slaine, and offered for vs by whose blood we be deliuered from death. S. Paul fitly and aptly expounded this figure, saying, Christ our Pascheouer is sacrificed for vs. Therefore let vs keepe the feast, not with old leuen, neither in the leuen of malicioufnes, and wickednesse, but with the vniuened bread of sincerity and truth.

*¶ Anna.* It might manifestly, and easily, by this figure appeare, that our Pascheouer or Paschal Lamb Christ should be slaine, and that his blood should be shed.

*¶ Urb.* They might haue learned out of the 23. of Esay. who was the true Lamb: but their eyes were holden, neither could they vnderstand the scriptures, till Christ himselfe opened their heartes.

*¶ Anna.* Hath Moses any more types, or figures of Christ

The Paschall  
lamb.

\* Exo. 12. 6.

1. Cor. 5. 7.

in his booke.

*Vrb.* He hath and that a great many: but I will onely expound those, that be most principall, as they stand in order. In the 25. of Exo. there is a notable, delectable, and beutifull type of Christ, in *Caporeth* God commanded Moses that he should cause the arke to be made, and be couered *Caporeth* a fi- red within, and without with gold, and that vpon the by- gure of Christ per part aboue, he should put the mercy seat made of pure gold. You know that this word *Caporeth* is deriued of *Cis* per, and signifieth a peace offering, a reconciliation, or the place of mercy. This is a woorthy mystery: For God promised Christ is the mercy seat, that hee himselfe would dwell in that mercy seat, and that he would make answer and say his mind to the people of it. This same mercy seat both is and signifieth Christ Iesus our Sauieur.

*Anna.* How may we know that Christ is ment by that *Caporeth*, or mercy seat.

*Vrb.* The holy Ghost by Paul doth so expound this figure to the Romans: where he saith. All haue sinned and are deprived of the glory of God, but are iustified freely by his grace, through the redemption which is in Christ Iesu, whom God hath set forth to be a reconciliation, (or a peace offering, *ilach: 109* (that is the mercy seat) through faith in his blood. And to the Hebrewes, where hee speaketh of the high priest Christ, which is mised with the feeling of our infirmitie, he saith: <sup>b</sup>. Let vs go boldly to the throne of grace, that we may receiue mercy and find grace to helpe in time of need. And so did Moses in his mercy seat liuely, and plainly paint forth Christ in his humanity in whom alone all wee find both mercy, and God himselfe: as Paul saith to the Colossians. <sup>c</sup>. In Christ dwelleth all fulnesse of the Godhead bodily. Of this *Caporeth*, Christ, God himselfe talketh with vs: as Christ in Iohn saith, <sup>d</sup>. My doctrine is not mine, but his that sent mee. Christ is the everlasting word of the father and his onely begotten sonne, true God; if we see & heare Christ, we heare also the father:

<sup>a</sup>. Rom. 3.

<sup>b</sup>. Heb. 14.

<sup>c</sup>. Col. 2.

<sup>d</sup>. Ioh 14.

## Christes Sermon,

\* Ioh. 14.

There is no  
God but Iesus  
who is a Sau-  
our therefore  
feare not thy  
sinne.

as Christ witnesseth in Iohn, saying: "Philip, he that hath sene me, hath sene my father also: doest thou not beleue, that I am in the father, and the father in mee? we haue heare large scope, and matter ministred to speake of this *Caporeth*. but I may not tarry in figures, because I would come to the manifest and plaine propheties of Christ, and especially to those which speake of his death and resurrection. Let this therefore suffice concerning *Caporeth*. For by Christ we be reconciled and at one with God, and by him we receive forgiveness of our sinnes: to be short, in Christ we find, and obtaine God himselfe: as we read in the new Testament for there is no other God but Iesus Christ.

¶ *Anna*. What is writ of Christ in the thirde booke of Moses.

*Vrb*. Whatsoever is spoken in Leviticus of that outward Priesthood of Aaron, and of all kind of sacrifices, of the shedding of blood, and of forgiving of sinnes, all these were nothing els but figures of Christ our true Priest, who by his true sacrifice offered upon the crosse, hath redeemed vs, and purged vs from our sinnes.

¶ *Anna*. How may we know that?

*Vrb*. The new Testament doth well interpret, and expound these figures to vs: and it applyeth them all to Christ: but about the rest the Epistle to the Hebrewes, in which Paul plainly declareth, and teacheth, that Aaron the priest, and the whole priesthood in the law, with all the rites sacrifices, offerings, censings, orisons, doctrines, reconciliations, propitiations, sprinklings of blood, and other fit figures for that purpose, do plainly set forth, and prefigure unto vs Christ. For what thinges sooner were then done, they were only shadowes and types of the new testament and of Christ: because that then there was no true reconciliation, forgiveness of sinnes, or righteousness in that outward Priesthood, and sacrifices. Dumb, and brute beasts were then offered, whose blood (as Paul saith) cannot take away sinne. There were many sacrifices, effusions of blood, and washings in the law, which were but types

and

and shadowes, and could make no man perfect within, in conscience. They were onely figures, and memorials of sinnes, and of the forgiveness of sinnes, which wee haue onely by the blood of Iesus Christ, as it is written to the Hebrews, They were onely exercises of outward discipline, holynesse, and iustification of the flesh, which being but giuen, vntil the time of reformation, were then to haue the full end, when he should come, which by these types and figures was prefigured.

*Anna.* I would gladly heare how Aaron with his Priesthood and sacrifices, do signifie and prefigure Christ. And I pray you expound me every parcell of it orderly.

*Vrb.* I will. But that you may, as in a table, plainly see it, and that the matter may the better be vnderstood and perceiued, I haue here vnder set downe the figures of the Old Testament, with the fulfilling of them, and the truth of the new Testament set ouer against them.

*A Table containing the figures of the old law,  
and things indeed figured thereby.*

*The figures.*

1. **AARON** with his Priesthood, in Leuiticus.
2. Aaron the high Priest in the law.
3. Aaron teacheth the law giuen by *Moyse*, which accuseth vs, and worketh wrath. *Iohn. 5. Rom. 4.*

*The things figured.*

1. **C**HRIST, and his euerslasting Priesthood in the whole Epistle to the Hebrewes.
2. Christ a high Priest in the whole Epistle to the Hebrewes.
3. Christ teacheth the Gospel, which excuseth and defendeth all true Christians, and giueth them meere grace. *Iohn. 1. Grace, and truth by Christ.*

## Christes Sermon,

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|--|--|
| <p>4. <i>Aarons</i> doctrine was the letter written with the finger of God in tables of stone.</p> <p>5. <i>Aaron</i> prayeth for the people.</p> <p>6. <i>Aaron</i> beareth the sinnes of the people, the third booke of <i>Moses</i>.</p> <p>7. <i>Aaron</i> offered vp beasts, and bloud of beasts, for the sinnes of the people.</p> | <p>4. Christes doctrine is spirit and life, and the Christian faith, written in the fleshy tables of the heart by the holy Ghost. <i>Iohn. 6. Iere. 31. 2. Cor. 3.</i></p> <p>7. Christ is our Mediator and Aduocat, and praieth for vs. <i>Rom. 8. 1. Tim. 2.</i></p> <p>6. Christ is the true lambe of God, which beareth the sinnes of the world, and payeth the ranfome for them. <i>Ioh. 1.</i></p> <p>7. Christ offered vp himselfe for the sinnes of the world, and shed his owne bloud for them. <i>Hebr. 9.</i></p> |
|--|--|

*There bee five kinde of sacrifices in the law.*

*All kinde of sacrifices were fulfilled in Christ.*

- |   |   |
|---|---|
| <p>1. The Holocaustum was consumed with fire, <i>Leuit. 1.</i></p> <p>2. The offering vp of sacrifice in <i>Leuit. 2.</i></p> | <p>1. Christ is our true burnt-offering, burning in the feruent fire of loue towards vs. and giueth himselfe wholly for vs, that he may thereby deliuer man holily.</p> <p>2. <i>Ischins</i> vnderstandeth by the offering of the sacrifice, the man-hood of Christ, and <i>Ierome</i> also vnderstandeth Christ, who is the bread of life, <i>Iohn. 6.</i></p> |
|---|---|



3. The peace offering.  
*Leui. 3.*

4. The offering for sinnes.  
*Leui. 1.*

5. The offering for transgression.  
*Leui. 6. 7.*

3. Christ is our true peace offering. *Rom 5. 2. Cor. 5.* by the death of the sonne wee are reconciled to God. *Col. 1.* hee hath set at peace by the blood of his crosse all things, &c.

4. Christ is our true offering for sinnes committed, and duty omitted. *2. Cor. 5. Rom. 8.*

5. For our sinnes hee layde downe his life: the Lord layde vpon him the iniquity of vs all. *Esa. 53.*

*Figures,*

1. The blood of Beasts, was shed in the law, to purifie sinnes. *Heb. 9. Leui. 9.*

2. The High Priest once, and no more, euery yeare, entered alone into the holy of holiest, or into the second tabernacle (*Leui. 16. Exod 30.*) by the blood of beasts, with which yet notwithstanding, hee could not either iustifie, or purifie any man.

*The truth and the thing figured.*

1. Onely the blood of Christ Iesu, the sonne of God, which hee shed on the crosse, doth purge vs from all our sinne. *1. Iohn. 1. Heb. 9.*

2. But Christ an high Priest of good things to come, once entred not into a Tabernacle made with hands, but euen into the very heauens, into the presence of God, by his owne blood, whereby hee reconciled vs, and obtained for vs euermlasting life. *Heb. 9.*

## Christes Sermon,

3. *Aarons* sacrifices of necessity ought to bee most pure, cleane, and perfect without eyther blot or spot.

3. Christ of all the sonnes of men, had neither spotte, blot, nor blemish, beeing conceiued of the holy Ghost, and borne of the pure virgin *Mary. Esa. 53.*

These sacrifices and sheddings of the blood of beasts in the law, signified the precious and incomparable death of *Messias*, because he, in the nature, shape, and state of man would once be slaine, and offered by, to wash away our finnes. Here must we first, well and diligently obserue: that the sacrifices of the law, with the blood thereof, cannot in deed purge, or take away any sinne, neither reconcile any man to God. They were onely figures ordained and instituted of God, that they might represent vnto vs, that onely, and true sacrifice, and reconciliation of the new Testament, that is to say, Christ on his crosse, by whose onely sacrifice, sinne was truly and verily purged, cleansed, and washed away, and certaine redemption, that is, redemption is obtained. Secondly, that if onely by the death of Christ, sinne be truly purged, and washed away, then by it alone shall death be vanquished and extinguished, in as much as death is the reward of sinne: and where no sinne is, there death can haue no power. Thirdly, this also doth follow by a firme and inuincible consequence, that Christian believers, who haue part of this sacrifice, are truly deliuered from their finnes, and shall by it also, (though in body they dye) yet be restored againe to life. All the Priests of the law dyed successiue, neither could they deliuer themselves, nor others from sinne and death: but Christ hath no successor, because hee is alway one, and bides for euer a Priest of the euerglasting Priesthood, by which hee both can and will saue vs for euer, and by which he purchaseth for vs euerglasting redemption, *Heb. 7. and 9.* Therefore all which are his, that is, which believe in him, shall be fellow heires with him

him of euerlasting life. <sup>a</sup> He is not God of the dead, but of the liuing. And therefore they also must needs by Christ rise againe from death: but if wee should rise againe from death, and enioy euerlasting life: it was needfull that hee should first rise againe from death, and be the Lord of life: <sup>b</sup> *Mat. 12. 32.* as *Esay* saith: <sup>b</sup> *Esay. 53. 10.* When hee shall make his soule an offering for sinne, he shall see his seed, and shall prolong his dayes.

Here the Prophet teacheth, that Christ, after he had finished his sacrifice on the crosse, should liue, and raigne with his Church for euer, and neuer dye as other Priests, Kings, and Lords did. Must not a godly heart of necessity, here conceiue much ioy: when hee saith, and considereth, how plainly, how clereely, and how directly, vnder the shadow of these figures, both the death and the resurrection of Christ, and all faithfull Christians are signified, and set forth: and also when we see by what meanes it pleased God to redeme the world, and to <sup>c</sup> reconcile it to him by <sup>c</sup> *1. Cor. 5. 18* Messias, his onely begotten sonne: Wee read in the booke of Numbers, which is the fourth booke of Moses, that Moses by the commandement of God erected in the wilderness a brasen Serpent, which when the children of Israel should behold, they should be restored to their former health, although they were stinged with the deadly wounds of the fiery Serpents: and should not dye of the <sup>d</sup> *The brasen* *figure of* *Christ,* *Ioh. 3. 14.* poyson and stings: <sup>d</sup> And so was it meete that the sonne of man (as Christ saith) should bee lifted vp, that all they which beleue in him should not dye but haue euerlasting life. In this figure of the Serpent, the Crosse, and whole some death of Christ, together with the fruite and vse of the same, that is to say, our deliuerance from death, is be- ry well and fruitfully prefigured.

*Anna.* By this figure also, Cleophas and his selfe, might haue coniectured and sene, that Messias should dye, and afterward rise againe to euerlasting life.

*Vrb.* They needed not indeed haue bene so pensive, neither yet haue wauered, doubted, or bene so offended about Messias as they were, if they had well knowne Gods purpose,

## Christs Sermon

purpose, and predestinated ministry of Christ. Fewer thelesse, they had plainer, and liuelier Prophecies of Christ in the Prophets then these, out of which they might more certainly and evidently haue gathered the death and resurrection of Christ.

*Anna.* I pray you goe through, and explicate to mee the rest of the Prophecies, which Moses hath of Christ.

Vrbare. Saint Peter in the third of the Acts reciteth out of Deuteronomie 18. a famous Prophecie of Christ, & worthy to be remembred, where Moses saith thus to the people: The Lord thy God will raise vp vnto thee a Prophet like vnto me from among you euen of thy brethren, vnto him shall you hearken: and who so euer will not hearken vnto my words which hee shall speake in my name, I will require it of him saith the Lord. It is euident and certaine, that in this text, Christ is that Prophet of whom Moses here maketh mention. For the holy Ghost himselfe doth apply it to Christ, speaking by Saint Peter. And the multitude which was refreshed with meate, speaketh after this sort of that excellent Prophet in Iohn, where the Græke text is thus, *ὁ υἱὸς αὐτοῦ ὁ προφητὴς ὁ ἐκ τῶν ἀδελφῶν τῶν υἱῶν σου.* That is to say: This verily, and without all doubt is the selfe same Prophet, which is to come into the world, according to the Prophecies of the Prophets. Luke also saith: <sup>b</sup> A great Prophet is raised vp amongst vs, and God hath visited his people.

And here is to be noted, that Christ should first bee a true man, and consequently be partaker of death. And then he saith. A Prophet like to me of your bretheren.

Secondly yee see, that Christ also should be a doctoꝝ, and should bring into the world the word of God his Father: the word of life, the holy, and sauing Gospell. Here you see he speaketh spirituallly of the kingdom of Christ.

And thirdly is to be noted, that he which doth disdaine to heare this word of life, and will not beleue it, shall bring vpon him selfe the iudgement, and wrath of God: And that God so; that mans vnbeleefe, will visit him in his iudg;

Iohn. 6.

\* Luk. 7. 16.

Note yee that  
refuse to hear  
the word.

indignation, and will plague him with horrible punishments. Of this is Paul a witness: to the Thessalonians, where he saith: <sup>c</sup> When the Lord Iesus shall shew himselfe from heauen, with his mighty Angels in flaming fire, rendering vengeance vnto them, that doe not know God, and which obey not the Gospel of our Lord Iesus Christ, which shall be punished with euermlasting perdition from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his Saints, and to be made maruelous to all them that beleue. And Peter also in the Acts (when he hath recited the words of the Prophesie) addeth these words. <sup>d</sup> It shall bee that euery person, which shall not heare that Prophet, shall be destroyed out from the people. The Latine translation in Deutr. hath it thus. If any man will refuse to heare the words of this Prophet, God will be reuenged of him. By which words we see, that there must be a Iudgement. By all which it followeth, that Christ should not remaine in death, but rise againe to life.

*Anna.* What is there written of Christ in the other Prophets: as in Samuel David, Esay, Ieremy, and Ezechiel &c. *Vrb.* They Prophesie sufficiently of all things, which are needfull for vs to know. As of the Genealogie of stock of Christ, according to the flesh.

Of the city where he should be borne.

Of the pure Virgin Mary, his blessed mother.

Of the manner, and circumstances of his conception, and natiuitie:

Of his name which should be giuen him.

Of his first and poore coming into the world.

Of his condition, and lowly life, which should be voyde of all worldly ostentation, and when that renouncing of his should be.

Of his double birth, whereof one was Eternall of his Father, and of his true God-head: the other temporal of the vndefiled Virgin Mary, which neuer knew man.

Of his flight into Egypt.

# Christ's Sermon

Of his office, that is to say,  
that he should be our

King,  
Priest, Doctor,  
Reconciler, Mediator,  
Shepherd,  
Redeemer, Deliuener,  
and Iudge of the world.

Of his miracles.

Of his shamefull, and reuolucfull (but vnto vs most hol-  
lowe and happy) death.

Of his descending into hell.

Of his glorioſous reſurrection, and of the cauſes, and vn-  
ſpeakable commodities thercof.

Of his paſſion, and reſurrection, that is to ſay, of his mar-  
uelous victoꝝ, wherein he ouercame, and deſtroyed  
ſinne, death, and hell.

Of his gloꝝy, and his aſcending into heauen.

Of his Eternall kingdome, as both of what ſort it ſhould  
be, and how he ſhould raigne.

And of his other ſecond or latter, and glorioſous comming  
in the laſt day to Iudgement.

*Anna.* There be me thinkes many articles of Chriſt in  
the Prophets: did Chriſt (I pray you) expound them all  
to thoſe two Diſciples, on the way betwixt Ieruſalem and  
*Emaus*? which towne, as the ſcripture witneſſeth in Luke,  
was but thye-ſcoꝝe furlongs diſtant from Ieruſalem.

*Vrb.* Chriſt as I thinke onely expounded thoſe Pro-  
phetieſſes, which are writtē of his paſſion, death, reſurrec-  
tion and gloꝝy. Becauſe in thoſe, that is to ſay, in his paſſi-  
on, they were moſt offended, ſuppoſing, in ſo much as they  
had ſene him end his naturall life vpon the Croſſe, there  
had bene neither counſaile, hope, nor helpe left in him ſo:  
Iſraell to looke ſo: and ſo: for this cauſe were they ſo ſad.  
They ſorrowed and were penſiue, becauſe they knew not,  
nor thought not, that Meſſias ought firſt to ſuffer that  
vile, and ignominious death, and riſe againe, and ſo en'er  
into his gloꝝy, redeeme the world, and remaine our God  
ſo: euer, as I haue ſaid befoꝝe. But when they now  
vnder-

Luk. 24.  
Which is  
about ſeuē  
miles and a  
halfe of En-  
gliſh miles.



vnderstood the propheties of his passion, and resurrection and when they had learned by the prophets that it was Gods will and ordinance, that Messias by dying, should become Lord of life, and death, they had no further cause to sorrow, and therefore their hearts were so ioyfull, and their hope so sure, that they could not hide their ioy, but uttered and participated it with their fellow disciples which were at Jerusalem.

*Anna.* God be praised for ever. Verily wee haue no perfect or right ioy indeed, vnles first we be wel, and thoroughly acquainted with Christs death, and resurrection: which if wee surely beleue, and haue them inwardly by faith grounded within vs, they not only expell all misse, and cloudes of sorrow, but also make vs triumphantly reioyce in the Lord. And although Christ perhaps opened no Propheties to these two disciples, but onely of his passion and resurrection: yet would I faine heere what els the Scripture hath prophesied of him concerning those things, which you haue already summarily, gathered into a Catalogue and certaine Articles: that I may heereby haue a more sensible and sure feeling of Christ.

*Vrb.* It shall be no great labour for me to recite, and expound them all, whereby the rather wee may haue euery part of the sermon, which Christ then preached: and I will do it so much the more willingly and diligently, because Saint Luke saith Christ beganne at Moyses, and interpreted vnto them all the Scriptures which were written of him, That Sermon then must needs haue been a good long Sermon, if he expounded all the Scriptures to them, and therefore my explanation of them will also require some time.

*Of the Stock or genealogie of Christ.*

*¶ Ans.* **G**o to then, first say what the scripture hath of Christs stock.

*Vrb.* You haue hard before, that he should come of the seed of Abraham: and the prophesie in the 18. of Deutero. declarcth that he should be bozne of the Jewes to whom  
That Christ  
is the soune of  
Abraham and  
Dauid  
the

## Christes Sermon,

the promise was made, and (his was no small prerogative: nay there was none like it, as Paul witnesseth to the Romans, saying. <sup>a</sup> The Israelites are they to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, of whom are the Fathers, and of whome concerning the flesh Christ came, who is God over all, blessed for evermore. Amen.

<sup>a</sup> Rom. 9. 4.  
<sup>b</sup> 2. Kin. 7. 12  
 This promise in proesse of time did God make to David by the Prophet Nathan, that of his seed should Messias come, saying. <sup>b</sup> When thy dayes be fulfilled thou shalt sleep with thy fathers, and I will set vp thy seed after, the which shall proceed out of thy body, and will stablish his kingdom: he shall build a house for my name, and I will stablish the throne of his kingdom for ever, and I will be his father, and hee shall be my sonne. Also in the Psalmes it is said, <sup>c</sup> The Lord hath sworne in truth vnto David, and hee will not shrinke from it, saying. Of the fruit of thy body I will set vpon thy throne.

<sup>c</sup> Psal. 132. 1  
 Math. 1.  
 Luke 1.  
 This same promise is also extant in the 89. Psalm. And therefore Mathew calleth Christ the sonne of David, the sonne of Abraham. Heare you see that Christ came of the Tribe of Iuda, and Mathew reckoneth by some of Christs ancestors, or progenitors, from Abraham to Ioseph, which was Mariess husband, and of the house and line of David. So that wee may plainly see, that GOD stood to his promise, and very faithfully perfozmed that which hee had promised to Abraham, and David, in sending that blessed seed Christ.

Anna. I know that Mathew writeth a Catalogue of Christs progenitors, euen vnto Ioseph: but seeing Christ was not the sonne of Ioseph: but onely of Mary, the pure virgin, which neuer knew man, being conceived by the operation and vertue of the holy Ghost, without mans seed, not after the common and naturall order of mans conception: as the text in plaine words doth testifie, saying: of whom, that is, of the which Mary, was borne  
 Iesus,

Iesus: I do not yet vnderstand how Christ can come of the stock, and linage of Abraham, and so of David. For what I pray you doth Iosephs kinne, or samely make to Christs birth, seeing Christ was the sonne of Ioseph. Indeed if S. Mathew had recited Mariess Ancestors, and progenitors, from Abraham to Mary, so it might haue appeared very euidently, and plainly that the promise had bene fulfilled: or if S. Mathew had proued and declared that Mary had bene Dauids daughter, or of Dauids house, then I thinke there would haue bene no cause of doubting: but (for all my simple capacity) it would haue bene both easie and plaine, and yet I would not you should think that I speake this as one that doubteth any thing at all, of the truth of the Gospell.

For I beleue verily that all which is in the Scripture is most true: and I yeld vnto God such due honoz, that I beleue that his word is (as it is indeed) the trueth it selfe, and such a sound certainty, and sure foundation as neuer shal be remooued. But I say it, because I desire earnestly to leaue som certaine ground, & proue out of the holy scriptures of this matter, wherby my faith may be strenghtened.

*Vrb.* In as much as Mathew saith, that the Virgin Mary, the mother of Christ was betrothed to Ioseph, he needed not reckon by the pettegrées, of the woman, or the Genealogy of Mary: for it was sufficient to set out Iosephs pettigrée, wherby it is of it selfe plaine, and certaine, that Mary was of the tribe of David, and so Christ the sonne of David. For as Hierome saith, the Scripture doth not vse to draw the pettigrée of the woman, This is the trueth of the matter: Ioseph and Mary, were both of one tribe, to wit, of the tribe of Iuda. For Ioseph tooke Mary (who was his cousin) to wife according to the law of the Lord in Rumb. The words of the law be these.

They shal bee wiues to whom they thinke best, onely to the family of the tribe of their father shall they marry. So shal not the inheritance of the Children remooue from tribe to tribe; for euery one of the children of Israel shall ioyne him-  
him

In this first Chapter of Math. the relation is the feminine gender, and therefore is referred to Mary, and not to Ioseph.

## Christes Sermon,

himselfe to the inheritance of the tribe of his fathers. And euery daughter that possesseth any inheritance of the tribes of the children of Israel shal be wife vnto one of the family of the tribe of her father: that the children of Israel may enioy euery man the inheritance of their fathers, neither shal the inheritance goe about from tribe to tribe: but euery one of the tribes of the Children of Israel, shal stick to his owne inheritance, as the Lord commanded. Here now it appeareth that (in as much as Ioseph and Mary were spouled together) they were both of one tribe and family. For shee could not marry any man, vntlesse he were her cosen or of her owne tribe, and linage. If therefore Ioseph be of the tribe of Iuda, Mary his spouse is also of the tribe of Iuda. Wherefore S. Mathew in that hee sheweth the genealogy of Christ, from Zerobabel, and Abiud, committing downe to Ioseph the husband of Mary, sheweth it wel, and truly, according to Moyses his law: yet S. Luke sheweth this genealogie from Zerobabel by Resa, Iohanna, Iuda, or Ioseph, Semai, till he came to Heli and so to Ioachim, who was the father of the Virgin Mary, the blessed mother of God. And this genealogy is also both true, and very well shatone. You haue heard a little before a prophesie out of Esay, which sayeth<sup>a</sup> There shal come a reed of the flock of Ishai, and a graspe shal grow out of his rootes, and the spirit of the Lord shal rest vpon him. Here the Prophet prophesieth that Christ should be borne of the tribe of Dauid: for lesse or Ishai (as the Hebrew word is<sup>a</sup>) was Dauids father.

All these things were fulfilled and then the Angel Gabriel hauing saluted the Virgin said: To him, that is Christ, shal God giue the throned of his father Dauid. And Paul to the Rom. sayth<sup>b</sup>: Christ according to the flesh was borne of the seed of Dauid. And againe Remember that Iesus Christ, made of the seed of Dauid, was raised from the dead according to my gospel, And the woman of Canaan in Matthew confesseth the same crying: O Lord the Sonne of Dauid, haue mercy on me. Also these two blind men sitting by the

<sup>a</sup> Esay. 11. 1

<sup>a</sup> 1. Kin. 16.

19.

<sup>b</sup> Luke. 11.

32.

<sup>c</sup> Rom. 1. 3.

<sup>d</sup> 1. Tim. 2. 8.

<sup>e</sup> Math. 15. 23



## Christs Sermon

her trauele came, and she brought forth her first begotten sonne the true King and Lord of Israell. The history of whose birth Luke setteth forth in his second chapter.

*Anna.* Mathew indeed citeth this prophesie of Michas: but where Michas saith: Thou art little to be amongst the  
<sup>a</sup> Mich 5. 2. thousands of Iuda, or little in thousands of Iuda: Mathew  
<sup>b</sup> Math 2. 16. saith: Thou art not the least in, &c. Now (I pray you) must these two texts be reconciled.

*Vrb.* The Prophet Micha speaketh of Bethlehem, and considereth the case it was then in, when he liued: so; being compared with Ierusalem, and other gorgeous, and populous citties in Iuda, it appeared as then contemptible, little, and of small countenance. It was then to Ierusalem and Samaria, as if I should at this day compare Friedberg in Germany, with the famous Citty Aulperg or Ware with London. But S. Mathew writeth of Bethlehem as it was to be esteemed in his dayes, when this prophesie was fulfilled, and Christ was boine, and openly knowne to the world, and so in this place he praiseth it, and preferreth it before the other Citties. For if one should haue looked only on the walles, territories, & circuit of this poore towne Bethlehem: it would in comparison of other stately & mightily replennished Citties of the country, appeare a base and mean village. But if we according to the maiesty of the matter, ponder, and consider, the high honour that God vouchsafed it (in that the Messias the onely Saviour of the vniuersall world would be boine in it) we shal then indeed see, that it is not to be iudged and esteemed the least, but that of all the citties, euen of the whole world, it onely rightly beareth away the price, and praise, and before all other is to be preferred, extolled, magnified, and exalted, for the wonderfull, marueilous, holy and diuine natiuity of the noble and maiestieall sonne of God, Iesus Christ, by whose meanes this poore village obtained, and got this worthy name and great honour. For what I pray you be walles, though high, and faire towres, what be Bulwarks though great and strong: what is circuit, though most ample



ample, and large: what is popularity: or what is the bzaue and glistering beauty of building, and workmanship of any citty, to the glory, prerogative, and priueledge of that poze towne Bethlehem, only in that it was the bzynger forth and native soile (accozding to the flesh and humane nature) of the most mighty, magnificent, and omnipotent God our Messias: And therefore S. Mathew, inspired with the holy Ghost, iustly preferreth it besoze other Citties, saying: Thou Bethleem in the land of Iudea art not the least among Mgh. 2. the Princes of Iuda.

And the 70. Translatozs also (as Hierom wisneth) read this place thus. And thou Bethlehem the house of Ephrata, art not the least, that thou shouldst bee among the thousands of Iuda.

The Calde Text saith thus: Thou Bethlehem Ephrata, art not much behinde, and but little inferiour, but that thou maiest bee reckoned amongst the thousand houses of Iuda. Bethlehem indeed was a little Towne in the Tribe of Iuda, once called Ephrata, as it appeareth in Genesis: But if wee will diligently, thoroughly, and truly ponder the Hebrew text of true sence, wee shall see (in my iudgement) that the prophet Micheas and the Euangelist Mathew, plainly and thoroughly agree in one sence, without any differing or iarring at all. S. Hierome interpreteth this Hebrew word *Zagir*, Thou art a little one. But these words of the Prophet *Zagir libeichi*, may be translated also thus: It is but a trifle, a small thing, a thing of nothing, and a thing too too bad, base, that thou shouldst be counted amongst thousands of Iuda. And this is the true and naturall sence of these words. Thou Bethlehem Ephrata art farre greater, and excellenter, yea better, and of more fame, then that thou shouldst be reconed, or numbred, amongst thousands, of princes of Iuda. Such honour as the other Citties haue, is to base and vile sort, and nothing correspondent to thy dignity: thy renowne and maiesty is of more glory, then that the princely praises of these citties can sufficiently set it forth: nay no tongue can  
speake.

Gen. 33.

## Christs Sermon

speake, no; penne expresse the praises that are due to thee. If you will thus construe the Prophets words, you shall finde: that the Euangelist spake the selfe same thing, which the Prophet meant: for it is all one in sence to say: Thou art not least among the Princes of Iuda: And to say, it is a very base, and small praise to value thee with the common princes, and thousands in Iuda. And the cause why is shewed immediately after in these words, For out of thee shal Messias come. And this glory, and honour of this little towne, was no small glory, but a most splendent and famous glory: yea, it is such, that it is not lightly to be esteemed, but before all other to be praised and preferred.

Exo. 18. 25,

And where the Prophet hath these words, In thousands of Iuda, it must be thus understood. Moses in Exodus maketh a law, that one tribe, or prince, should be head ouer a thousand, for he deuided the people into hundreds, and thousands. The Prophet then saith thus much in effect: Thou Bethlehem Ephrata, which hast scarcely one thousand of men in thee (for it was but a little Citty and not populous, nor much replenished) shalt neuertheless, for all thy basenes yeld and bring forth vs a prince or Lord, which shall gouerne all Israel. For in thee shal be borne, &c.

Furthermore in this prophesie is to be noted, that by this word *Moschel*, or prince, no other can be ment, but onely Christ, or the promised Messias, whom the Iewes alwayes understood in this place. For in the second of Matthew, when Herod earnestly enquired of the Scribes, where Christ should be borne, they answered him out of this prophesie, that Bethlehem in Iuda should be the place of his birth. And they recited this text for authority. But where the Hebrew word is *Moschel*, that is, Lord or prince, there the Calde Bible hath *Meschiah*, which is to say Christ: & Rabbi Salomō doth thus interpret it: Out of thee shal come to me Messiah the son of David. And this I thought good to put in here as an addition, and ouerplus, least any thing should lack. Because the Iewes them-selues did understand in this place the true Messias, which is no other

but Iesus Christ: and yet to say the truth, it had bene sufficient, or moze then sufficient to any godly man, that the Euangelist applieth, and appropriateth this to Christ.

Furthermoze where the Prophet saith, that this *Moschel*, shall bee the true gouernour of the Israelits: hee sheweth hereby, that this Prince should not be a feudatory Feudatory, is one that holdeth of another, or vassalle (as the Lawyers terme it) but the true Lord, and King of Israel, whole vassailes, nay, seruants, Saul, Dauid, Salomon, Roboam, and all the other Kings were.

For *Moschel* in Hebrew signifieth properly, a Monarch, and a mighty pearlesse Prince, of whom all other do hold, and he of none, but hath euery soule subiect to him. And lastly, he giueth vs to vnderstand, how royall a Lord and Prince he is: In that he saith, his forth goings haue bene from the beginning, and from euerlasting: by which words, the Church alwayes vnderstand the birth of Christ to bee from euerlasting, of the deity of his heauenly Father incomprehensible, and inscrutable. For the Scriptures maketh mention of a two-fold byrth of Christ, where of one is temporall, to wit, when at the determinated time hee was according to his humanitie, borne true Christ's double nativity, man of the Virgine Mary in the Cittie of Bethlem: The other eternall according to his deuline nature, without compasse of time, without beginning, and from euerlasting.

Both these natiuities the Prophet here toucheth: and by these last words, he proueth his true diuinity, saying: his forth going, &c. As though he should say, behold and heare O Bethleem, what a kinde of Lord thou shalt bring forth. Certainly in thee shall be borne a true man: but that his birth is not his first beginning, and originall. For he was euen alwayes without beginning, before the world was made: nay, before the foundations of the world were laid, euen from euerlasting.

Whereof it truly followeth, that he is true, and naturall God. For there is no creature without beginning, but euery one hath his time of creation, and takes his first  
F begin

## Christs Sermon

beginning at some time, before which it was nothing. Now then if his forth-going be from before beginning, very well and truly is that thing here understood, out of which hee went, (to wit) God the Father.

And thus the Prophet very plainly and excellently sheweth that this Prince (according to his nature, in which his forth-going was without beginning) is our onely true and naturall God, the sonne of God, which took not his originall with time, nor had not his beginning, when time begun, neither was made with the world, when it was made: but is as Paul saith. The Image of our inuisible God, the first borne of euery creature. For by him were all things created which are in heauen and earth, things visible and inuisible, whether they bee thrones or dominions, or principalities or powers: all things were created by him, and for him, and he is before all things, and in him all things consist. And Iohn saith. In the beginning was the word, and the word was with God, and the word was God. This was in the beginning with God, by it were all things made, and the word became flesh, (that is) was borne a naturall true man: For the Heb. word *Basar*, in holy Scriptures, signifieth, as one would say, the whole-man; both in body and soule.

\* Col. 1. 15.

\* Iohn. 1. 1.

*Basar*.

\* Ioh. 8. 58.

Christ also in Iohn, saith to the Jewes. <sup>c</sup> Verily, verily, I say vnto you, before *Abraham*, was I am. And here mark that he said not, I was, but, I am. In the which phrase of speech he would signifie vnto them his eternall, and diuine nature. For the state of all creatures is such, that at one time or other, they are made, and haue their beginning, and are limited, and bordered with some end of time. And the time also was, in which the creature yet was not, and when it was not made: there was also a time when it was not made: there was also a time when it was made: as *Abraham* was not in the time of *Noah*, but he was in the time of *Melchisedeck*. But with God it is farre otherwise. For the God-head is vnmeasurable, infinite, and euermourning: it cannot bee comprehended, nor contained in time, and of time, which vanissheth, perisheth, passeth and slippeth

slippeth away, and neuer standeth in stay. The God head hath no former, nor latter time, no time past, nor no time to come, as the creature hath: and therefore Christ speaketh of his diuine, and eternall nature, in that one word, or syllable of the present time, saying, I am. For in deed, eternitie is for euer, and hath neither former, nor latter time, beginning, nor ending.

The vacabond, and unbelieuing Iewes supposed, and iudged, that he was no more but bare man, and such a one, as Abraham or Elias was: neither could they abide to heare the mysteries of Christs words, or giue credit to them. They dreamingly thought it could not be possible, that he should haue seene Abraham, seeing it was full two thousand yeares and more, betwixt Abrahams departure out of the world, and Christs comming in the flesh into the world: neither did they know or vnderstand the Scriptures, which teach and foreshew, that Messias should not onely be borne in Bethleem in time: but also that his forth-going was before all time, as Paul testifieth to the Hebrewes, saying: Iesus Christ yesterday, and to day, and the same also euen for euer. Heb. 13.

Here then if you will well weigh this Prophecie, you may see in it, both the death and resurrection of Christ, which necessarily is to bee required, that hee might reigne and rule eternally, and spiritually. For in as much as it was determined, that hee should bee bozne of the stock of Dauid, a perfect, and be y naturall man, in the city of Bethleem: it was not to bee thought strange, though hee should dye, as well as Dauid, Salomon, and other men did. What maruaile is it (I pray you) to see a naturall man dye: certainly the corporall, or vitall life, cannot alway endure. Nevertheless, for all that, in as much as he should be the true, and chiefe Lord of Israel, it cannot be, that hee should be subject to death, or that death should vanquish, or deteine him: but that of necessity hee must rise againe from death, and liue for euer. And therefore is he compelled by temporall death, to haue

## Christs Sermon

his mortall life: for how can mortall man come to immortallitie, least first he put off his mortall body, which can not be done, but by corporall death. And thus it behoued him to change this fraile, corporall, and corruptible life, into a spirituall, inuisible, immortal, and incorruptible life, that he might become the true, and euermlasting Lord of all the Israelites, as well of those that before had bene, as of those that then were, and afterward at any time should be: and that he might also begin his true, eternall, and spirituall kingdome: the administration whereof, is not after the manner of men, nor yet consisteth in worldly matters. And therefore John saith: Verily, verily, I say vnto you, except the wheat corne fall into the ground, and die, it abideth alone: but if it die, it bringeth forth much fruit.

1 Joh. 12. 24.

*A. m.* O good Lord, though it bee not same, and known of fleshly eyes: yet how full of swete comfort, and consolation, how full of marueilous, majesticall, and deuine wisdom, and deepe mysteries, is the sacred Scripture. O how great and vnspeakable wisdom, and knowledge lieth hid vnder the letter: how truly said Dauid: O how sweete are thy promises vnto my throte, yea sweeter then hony vnto my mouth. By thy commandements haue I gotten vnderstanding: therefore I hate all wicked wayes. Thy word is a Lanterne vnto my feete, and a light vnto my paths. O, I say, what a treasure of knowledge and wisdom, and what pretious pearles of euermlasting life, lye hid in the word of God: how doth it flow with vnderstanding most abundantly, and intelligence farre passing mans capacitie: what sound, present, and abundant comfort, may a godly man conceiue of his holy word: If these two disciples, after this sort, had knowne the person of Christ, in this prophesie of Micheas, they had not bene so offended at his death: but had vnderstood, and receiued comfort. Because God had so opened, and prouided all these things to come to passe: and had so determined, that the crosse of Christ should bee the glory, and triumphant victory of all true Christians. But in as much as you haue

Psal. 119.  
103.



haue shewed mee the Scriptures, concerning the place of his birth : Say also (I pray you) what is written of his Mother.

Of the Virgin Mary the Mother of Christ,  
and of Christs conception.

*Urbanus.*

**W**hen Pekah the king of the ten tribes, which fell away in Israell, and Rezin the King of Syria, made warre vpon Ahas the fifteenth King of Iuda, and murdered and spoiled the inhabitants of the country, purposing, and determining to remove Ahas, and place an other in his kingdome : then the holy Ghost (while these two Kings with detriment, and blood-shed, had all to defaced the land of Iuda) prophesied, by the Prophet Esay, <sup>a</sup> Of the blessed Virgin Mary, that she should beare the child Christ. And although those Kings were very cruell vpon Ahas, and were both mightily and maruelous bloudily bent against him : yet did not God so; all that suffer them to preuaile against him, and his poore Tribe of Iuda, because he would faithfully performe and pay, that which he had promised to Dauid, euen that Messias should come of his house, and linage. Hee comforteth therefore Ahas the King in this perill, purposing to quicken and confirme his faith by this miracle, to the end hee should not feare his enemies. For God promised, that he himselfe would ayde him. But Ahas was an Idolater, and an hypocrite, neither did hee receiue that for a signe of Gods helpe. Wherefore God reiecteth that wicked King, and yet neuerthel: he published the miracle, and gaue the signe to the house of Dauid, which was the signe of true helpe and deliuerance from the horrible, and euerlasting calamity, and misery, wherein all wee were wrapped, euen death, damnation, and the tyranny of sathan. These be the words of the prophet: Behold, *Eualmah* (or a Virgin) shal conceive <sup>b</sup> Esay 7. 14.

## Christes Sermon,

and his name wall bee called Emanuel, or Immanuel. Loe, here you see, that he propheseth of the Virgin Mary, and her sonne Christ our Saniour. And here the holy Ghost telleth vs, that Messias should not be borne (after the manner of all the other sonnes of Adam) of the seed of man, but onely of the pure and undefiled Virgin Mary. And therefore, his birth is not as ours is: vnclane, defiled, and infected, but holy, pure, and free from all blemish of sinne. Because he is that blessed seed of Abraham by which onely, and by no other, all we wretched children of Adam (conceined and borne in sinne) must be cleansed, blessed, sanctified, and justified from all the filthinesse of our sinnes.

Whereouer, the words of this Prophecie do plainly paint out the maner of his conception, signifying that he was not conceined of mans seed, but that Mary onely, by the vertue of the holy Ghost, conceived. For here is promised that a child should be borne, and yet the mother remaine a pure virgin. And yet here is no mention of any father, because it might bee a famous signe and miracle. As the Archangell Gabriel did rightly expound this Prophecie in Luke, 1. 31. after he had saluted Mary, he said: Loe, thou shalt conceiue in thy wombe, and beare a sonne, and shalt call his name Iesus. He shall be great, and shall be called the sonne of the highest. And when Mary, doubtfull of these things, asked how that could bee, seeing shee had not knowne a man: the Angell by and by answered, and opened vnto her a singuler, strange, and supernaturall way of conception, saying: The hely Ghost shall come vpon thee, and the power of the highest shall ouer-shadow thee. Therefore also that holy thing, that shall be borne of thee, shall be called the sonne of God.

Anna. This by the gift and graco of God, I beleue constantly. Neither do I doubt, but that Christ was borne of a pure and chaste Virgin, seeing the holy Ghost himselfe doth beare witnesse of the same. And Saint Mathew alleggeth this place out of the seuenth chapter of Esay, and interpreteth this Hebrew word *Haalmab*, *Mirgux*: which interpreteth

Luke. 1. 31.

Luke. 1. 35.

Math. 1.

preter wee both ought, and may certainly beleue. But, whereas that faithlesse and obstinate people the Iewes, enemies to Christ, exclaime, saying, that *Haalmah* doth not signifie a virgin, but a maid, or yong woman already married to a man: and whereas they contemne the virginity of Mary, and falsly accuse it, as fained: and seeing they also worst this prophesie other wayes, then to Mary, (according as our friend Rabbi Antonius Margarita told vs) I pray you let me heare how these false Iewes may bee refuted and conuincied out of the old Testament: For they deny the authority and testimony of the new.

*Vrb.* The Iewes (as vtter enemies to the purity of the Gospell) object indeed many things against this prophesie, but all without ground, and reason. But that you may better vnderstand the meaning of this prophesie, I will first expound vnto you certaine Hebrew words, & cleare the controuersie in some principall points, wherof the ground of the controuersie doth depend. The Iewes haue three words which signifie maids: the first is *Nacrah*, which signifieth a yong woman, maid, or no maid. For as Rabbi *Lizbah Natschan* testifieth, the true signification of this word is generally, Youth. The second word is *Bethulah*, which (as the Rabbi saith) signifieth, a pure shamefast Virgin.

The third word is *Haalmah*, which in this place the Prophet vseth of Mary, as most proper and fit for the purpose: For it signifieth a Virgin, whose virginitie is pure and vntouched, but ripe, marriageable and able to beare children. And it is worthy the obseruation, that this word is neuer taken in holy Scripture for a yong woman that hath knotone a man. This also is as well worth noting, that *Haalmah* doth not signifie generally euery maid, which is pure and vntouched: but (as *S. Hierom* noteth) a Virgin close kept in, whom the parents diligently, carefully, and watchfully retaine and keepe in at home. This may be gathered of the word *Schoresh*. For *Alam* signifieth to hide, couer, and keepe out of sight. And so is Mary called *Haalmah*: not onely because she was a pure and vndefiled

Keepe in your  
yong maides  
if you will  
haue them  
vicious  
*Haalmahs* as  
the virgin  
Mary was.

## Christes Sermon,

virgin, but because the young maide, which is diligently and vigilantly kept by of her parents, is for the most part goodly, and holily brought by, and vertuously instructed. And the Prophet could not have used a word more to the purpose, and fitter for this place, then this word *Haalmah*, which most properly agreeth with Mary. For *Beibulah* significeth indifferently any maide, as well yonger, as older, whether she be fit for child-bearing or not. There be many maidens well stricken in age, of thre score, or thre score and ten yeares old, and so unfit for to beare children: but the Prophet would here declare, and set forth a virgin both yong, marriage-able, and fruitfull.

Secondly, the Jewes, all without reason, standing by on no ground, but onely desirous to make braule, being in heart obstinately, impudently, and wilfully blinded, and hardened, cavill, and falsly say, that *Haalmah* significeth a yong woman, which in marriage hath already knowne a man. But they may be convinced and proved byers out of the old Testament: In which, *Haalmah* neuer significeth a yong woman, that hath had the company of man, but onely a pure, chaste, and undefiled virgin. As in Genesis, Rebecca when she was not yet married to Isaac, is called *Haalmah*. And as then certainly shee had neuer knowne man: but was a pure and chaste virgin, as the words of the text, and history manifestly, and without question doe prove, and convince. The text in Exodus bleth the same word, in the same sence, speaking of Meriam, Moses his sister: and so doth it in the 67. Psalm: and in the Canticles 1. and in many other places, which were both laborious to recite, and yet not greatly needfull in so plaine a matter. But the Jewes alledge an other thing: to wit, that this Prophecie imported, and was meant of King Achaz his sonne, Ezekia: and they say, that hee was given to the house of David as a signe, by which they might know, that they should bee once delivered from those two Kings, Rezin, and Pekah.

*Anna.* They that faithfully beleue the Gospell, be not troubled

Gen. 24. 43.  
Virgin.

Exod. 2. 8.

troubled with this obiection at all. Yet am I desirous to heare how it is refused.

*Vrb.* The text in the 4. of the Kings, and 16. chapter witnesseth away this obiection. And I meruaile much at the shameles impudency, And malipertnes of the Iewes in this place, that they be not affraid so grossly and manifestly to lye. The history of the holy scripture testifieth plainly, that King Ahas reigned in Iuda but 16. yeares: In which time this was prophesied, as appeareth in the 7. of Esay After Ahas was *Hiskia* placed on his father Ahas his throne to gouernethe people. And he began to reigne when he was 25. yeares of age. Now conserre these together, and you shall see that this prophesie could not be fulfilled in *Hiskia*, For he was 9. yeares old when his father began his reigne. And so it appeareth plainly that *Hiskia* (of whom they falsely affirme this prophesie, to be giuen.) was at least 9. yeares of age when this prophesie was published. How now I pray you can this prophesie bee either spoken, or thought of *Hiskia*: what needes many wordes? The Iewes be blinded & their heartes are hardened, neither haue they any knowledge or vnderstanding of the holy scriptures. God be mercifull vnto them, Amen. Thus haue you heard, that the mother of Christ was a pure and undefiled virgin, and that this conception was not after the manner of other men, by carnall copulation, but by a new, strange, and maruelous manner, euen by the holy Ghost: and yet the virginity of his mother pure & perfect.

And so the prophet Daniell beholding her with spiritual eyes, sayth in the vision of the 4. monarchies, that he saw a stone cut off a mountaine without hand. Which wordes the holy church, euer yet to this day, interpreted of Christ, and his blessed mother the virgin Mary. For Christ indeed is that stone, which without handes (that is) without the seed, or helpe of man, was taken out of the pure body of Mary. For so the holy, and godly doctors of the primitive church, as Didi mas, Ambrosius, Hierome, Augustine, and Irenaeus tooke it. And so doth the holy church now take it,

Ahas  
Hiskia.

Mary a pure  
Virgin,

2. Dan. 1. 34.

## Christ's Sermon

Amb. vpon  
Rom. 10.  
Hier. vpon  
Dan. 2.  
Aug vpon  
Iohn 1. 9.  
chap 2.  
Ire a. li. 3.  
cip. S. against  
Valent.  
What Imma-  
nuel significth  
Col. 2. 9.

August lib 1. 3  
de trinit. ca. 9

Heb. 2.

c Phil 2. 6.

consenting, and agreeing with these godly doctozs. Now, whereas the sonne of this virgin is called Emanuel, or Immanuel, it signifreth great and infinite comfort to the godly. For *Immanuel*, doth signifie with vs, and *El* significth God because God is now with vs, and amongst vs, not onely through his grace (as he is alwaies, in euery place, and as he was in times past with our fathers) but he is with vs otherwise, after a new and singular manner, to wit, in a bodily presence, or in his present body: For God is become man. And as Paul saith: <sup>1</sup> In Christ dwelleth all fulnesse of the Godhead bodily. That is, God is not onely in Christ, in power and glory, as he is in all other holy and godly men: But very God himselfe dwelleth in the holy manhood of Christ, euen as in his temple: so that both God and man is in Christ one person. And as Athanasius sayth in his Creed: As the reasonable soule and flesh is one man: so God and man is one Christ. That is, as Augustine sayth: Of things which God made this is the most gracious, that man is ioyned with God in vinity of person: and in heauenly things the highest truth is rightly attributed to the word of God. <sup>2</sup> Why it greater honoz and more excellent dignity could our humane nature haue, then to haue God himselfe descend from heauen out of his high maiesty and glory, and come into the earth, and take into vinity of person, not Angells nature, but mans nature, euen the seed of Abraham, and so become true man, that by that meanes he might bring our nature to the glory of that blessed, and euerlasting life: and as it were hauing now layd apart his power, wisdom, and deity, shew himselfe altogether as milde, meke, lowly, louing, tractable, and dutifull to vs, as if he were our seruant, and bondman, bought with our mony. For as Paul to the Philispians saith: When he was in the forme of God he thought it no robbery to be equal with God but he made himselfe of no reputation, and tooke on him the forme of a seruant, and was made like vnto men and was found in shape as a man. Hee humbled him selfe, and became obedient to death, euen the death of the crosse. And to this he sayth: that the goodnes  
and



and *ελεος* (that is) loue towards men of God our Saviour appeared. Tit. 3. 4.

Truely that was an infinite and great *ελεος*. For how could he by any meanes set forth the flagrant affection of his loue towards vs more, then both sweetly and lovingly, to embrace our miserable and humane nature, and also earnestly seeking our saluation, vouchsafe to be made man.

The loue of  
God towards  
man.

Be not these (I pray you) especiall arguments, and sure signes of his great mercifulnes, good will, loue, and infinite affection towards mankind. Surely he would not haue become man for any other cause, but onely that hee might plentifully poure vpon vs (vniworthy wretches) his vnumeasurable, incomprehensible and vnsearchable treasures with the infinite riches of his abundant goodnes & grace. Clerily, we may now truely say Immanuel, God is with vs, seeing he is not onely graciously with vs, and amongst vs, as a Creator, and gouernour with his creatures, moving, renewing, nourishing, and preserving all things by his power: But also in that he is man, and for our cause only, to the end he may make vs partakers of his kingdome, and life euerlasting, & so is with vs after a new & peculiar manner. Afore time he dwelt with his creatures only as God: But now he is with vs men, as man: yea, he is a heavenly man, and a humane God. What sounder, greater, truer, or fruitfuller comfort can there be, in all affliction, and calamity then that God in this sort is with vs? who now (as Paul boldly sayth) can be against vs? If God after this admirable, vnspokeable, incomprehensible, and maruelous manner of his manhood, had not bene with vs, wee needed not haue looked for life: For there had bene neither hope, nor helpe, counsaile, nor comfort left for man to looke for, who, by reason of sinne, is in so great and horrible danger of eternall death. But we may now in the Lord alway reioyce, and we ought *ἀσπάζομεθα* alwaies to giue thanks to Christ our God, for this great mystery of his holy and giuing incarnation; for now our ~~most~~all nature hath a

what good we  
haue by the in-  
carnation of  
Christ.

Christ with vs  
after a new  
manner.

Rom 8.  
31.

## Christs Sermon

certaine and sure hope, nay it hath so sufficient and precious a pledge of life, that it cannot wauer or doubt: But that together with Christ, it shall liue for ever. For (as *Ananias* that godly, and ancient docto<sup>r</sup> saith, touching this matter in his booke of the passion of Christ) the mortall body was ioyned to the immortall, and corruptible man was coupled with the incorruptible word. Wherefore death by the word which descended from heauen in Christ is abolished, euen as stubble is of the fire consumed.

*¶ Anna.* Blessed be that *Haalmah* for ever amongst al women, and blessed be the fruit of her wombe, our true Emanuel, world without end.

*Vrb. Amen.*

*Anna.* You promised to expound me the name of Christ, and to open the propheties in the Scriptures which spake of it long before.

## Of Christs name.

*Urbanus.*

Jesus is a comfortable name

Christ in the holy Scriptures, hath many names; and all of them most sweet and comfortable, as is his Emanuel, of which you heard euen now out of the seauenth of Esay. But there be two special and cheefe names which the scripture giueth him, which we will first handle. The former of them is *Jesus*, a name more proper, and agreeing with him and most comfortable to vs. This name is an Hebrew word: for the Hebrewes say, that *Ieschuah*, or *Iehoschuah*, is as much to say, as health, a Sautour, or keeper; and it commeth of the word *Iascha* which is saued, or deliuered, or els it may come of *Hoschia*, that is hee hath saued, kept or deliuered. This royall or glorious name agreeth not with any so truly, and fitly, as with Christ. He iustly indeed, and by good desert is honoured, and called by this name: for he onely it is that deliuereth and saueth vs from all calamities, both temporal and eternall.

And

And thus both the Angell interprete this name in Matthew, where he sayth to Ioseph, <sup>a</sup> *Ioseph*, thou soane of *Dauid*, feare not to take *Mary* for thy wife: for that which is conceived in her, is of the holy Ghost: she shall bring forth a sonne, and thou shalt call his name *Iesus*, for hee shall saue his people from their sinnes. And when *Hanna* the high Priest, and *Caiphas*, and *Ioanne*, and *Alexander*, and as many as were of the kindred of the Priests, asked Peter and John in the Actes, by what power, and in what name they helped the lame man: <sup>b</sup> Peter answered by the name of *Iesus* Christ of Nazareth. For in deed there is none other name vnder heauen giuen vnto men, in which we can, or must be saued.

<sup>a</sup> Mat. 1. 20.

<sup>b</sup> Act. 4. 6.

*Anna*. Is not the high Priest in *Zachary* also called *Iesus*: how cometh that to passe: or how can this so deuine and glorious a name be giuen to him?

<sup>a</sup> Zach. 3. 16.

*Urb.* The high Priest in that place is onely a figure of Christ, and therefore hath he this name giuen him. For *Iosua* the sonne of *Nun*, is called *Iosua*, because he was a figure of *Iehosuah*, *Iesus*. And although God gaue the people of *Iuda* many benefites, and commodities, and increased them maruelously by these mens meanes, yet were they all but onely temporall; and terrestriall gifts, which they receiued of God by their hands, and very trifles in deed, in comparision of the great giftes, and benefites helth, and help which God through *Iesus* Christ hath now giuen, not to one people onely but to all the world. For Christ delivereth vs from eternall misery, from sinne, from death, and from euer-lasting damnation, and giueth vs innocency, health, life, and eternall saluation. This name therefore Alleth Heauen, and Earth with unspeakable ioy, because by this name cometh true, and present helpe, in all troubles, and certaine saluation from all calamities: As Peter sayth in the Actes <sup>b</sup> To him giue all the Prophets witnesse, that through his name all that beleue, shall receiue remission of sinnes. To conclude, this in deed is true helpe, true life, and true liberty.

<sup>a</sup> Iosua 1. 1.  
<sup>b</sup> Deu. 31. 2. 3.

<sup>b</sup> Act. 10. 43.

What

## Christes Sermon,

What I pray you is the aide, and helpe of all that world, and worldly creatures, in comparisen of this: can they deliuer a man from any sinne? can they giue any man eternall life? can they saue ones life? or rayse one from death? or deliuer one from the deuill? a figge they can? But our Christ onely is he that can helpe the world, neither can he onely, but also will, and doth that which he can. Wherefore he onely, and none other is that true Iesus, which both in body, and soule, and in life, and death helpeth, aydeth, deliuereth, and with eternall life blesteth all that beleue in him. This true helpe and helth, and this holy name, full of all comfort, and consolation was oftentimes fore-told of by the Prophets. As in Iere. the 7. where Israel confesseth that there is no helpe any where, but with God. And there amongst other he saith. <sup>b</sup> Truly in the Lord our God is the health of Israel. In the holy tongue it is *Theſchah* (that is) thy sauour, helpe, or health.

<sup>b</sup> Ier. 3. 23.

Thus haue you heard, that life is promised to the world, <sup>c</sup> in no other but onely in Iesus Christ, as Peter saith in the Acts. Wherefore it may be supposed that where-so euer mention is made in the Scriptures after this sort, of the ayde, helpe, or saluation of God, that there, Christ is to be vnderstood, Christ also in Esay comforteth his Church and promiseth her the seruice and ministry of the Gentiles;

<sup>c</sup> Acts 4. 12.

<sup>d</sup> Esay 60. 16.

and Kings: and amongst other he hath these words, <sup>d</sup> Thou shalt sucke the milke of the Gentiles, and shalt sucke the breasts of Kings, and thou shalt know, that I the Lord am thy sauour, and thy redemer, the mighty one of Iacob. What other redemer doe we here vnderstand but Iesus Christ, whome all the godly know, and beleue, to be promised, and giuen of God to redeme, and deliuer the world: Also in the 43. of Esay it is said. I am the Lord thy God, the holy one of Israel thy sauour. In both these places the name of Christ, *Mescha* is vsed, which commeth of the Hebrew word *Iascha* that is, saued. And in the 45. of Esay, it is said: Israel shall be saued in the Lord, with an euermlasting saluation, you shall not bee ashamed, nor confounded world without end.

<sup>e</sup> Esay 45. 17.

And

And here the word *Teschua* in Hebrue is vsed. And that which is said here, is in dōd fulfilled in the true and spiri-  
tuall Israell, that is, in the Catholike Church of Christ,  
which sendeth everlasting life, health, and help in Christ Iesu.

Where so euer also we finde in the Psalmes *Ieschuah*,  
*cha*, which signifieth thy sauiour, or saluation, there Augu-  
stine alwaies vnderstandeth Christ, our alone sauiour: as  
in the Psalm. 119. and in many other, which for multitude  
I cannot recite: For we see them euery where. Rabbi,  
Ishak, Nathan, hath gathered a great many of them toge-  
ther in his *Perusch*, *Aleph*, and *Beith*, which you may reade  
if you will.

But here I would not haue you ignorant, that some men  
thinke *Iehoschuah* and Iesus, not to be both one: For they  
say Iesus is deriued of the Hebrue word *Iesch*, which (as  
Capnio interpreteth it) signifieth, is: or else of the true and  
proper name of God, *Iehouah*, which signifieth such a one as  
hath not, or borroweth not his being of any other. but is of  
himselfe: as Christ saith to the stubborne Iewes in Iohn,  
Before Abraham was I am. Whereby is proued that Christ  
is truly and properly so called, and else no man. For God  
calleth himselfe, I am that I am. Where telling Moses what  
is his name he saith: <sup>b</sup> I am that I am: Thus shalt thou say  
to the children of Israell, I am hath sent me vnto you. Here  
vpon some suppose this name Iesus to be the very name of  
God Tetragrammaton, which in the holy tongue is written  
with foure letters, namely, *led, hoe, uof, boe*. In stead of  
which name the Iewes for religion, and reuerence sake,  
vse this word *Edonai*. Now if we put in this letter *schin*,  
with these foure letters, they will make the word *Ieheschu*,  
or Iesu which properly signifieth God himselfe, or the diuine  
essence. For God promised in his prophets, that he himselfe  
would come and saue vs. And we in our true, and vndoubte-  
ter Catholike faith beleue. y Christ is true, & naturall God,  
which both made, & preserveth all things, &c. wherfore this  
holy & royal name Iesus is giuen only to him. By which, the  
Angell Gabriel said, he should be called, when a. yet he was  
not

The deriuati-  
on of the  
name Iesu.

John. 8. 58.

Exo. 3. 14.

## Christes Sermon,

not concealed by the Holy Ghost. This most holy name was given him openly, when he was circumcised: neither hath it, ought it, or iustly can it be given to any other, but onely to our true *Messias*. For the scripture witnesseth, that he is very God in mans nature.

<sup>1</sup> Phil. 2.9.

Paul to the Phil: Christ had a name above all names. And what name can that be but onely the name of God: and thus much of his former name Iesus.

The second  
name is Christ

Now the other of the two names, which in the scriptures be commonly given to Christ, is *Messias*, which word signifieth annointed, and belongeth to a King. For in the law the Kings were annointed, as well as Priests. Yet was not Christ annointed after the manner of other Kings, but after a strange, and peculiar manner: so that he is a *Messias* percellente, to whome there is not an other like. Of this strange unction of his, which is proper to himselfe, the Prophet Esay, and Christ himselfe in Luke, saith thus in these words, <sup>\*</sup> The spirit of the Lord is vpon me, therefore he hath annointed me. Here he speaketh not of a corporal unction, or of baulm, where withall they accustomedly annointed themselves on their heads, hands, and ioyntes in their mirth, and bankets, and where with they consecrated their Kings and Priests: Christ would not haue vs thinke that he was annointed with such a corporal unction. For he sayth: The spirit of the Lord is vpon me. He speaketh therefore of the unction of the holy ghost, with which he was annointed, to be an holy and euermourning Priest and King, which the 45. Psal. noteth in these words,

<sup>\*</sup> Esay 61.  
Luke. 4. 18.

<sup>1</sup> Psal. 45. 7.

<sup>1</sup> Thy God hath annointed thee with the oyle of gladnesse above thy fellowes. That is, God hath consecrated and annointed thee a Priest, and King, not with earthly baulme (for thy Kingdome is not of this world): but with the spirituall oyle of gladnesse, that is, with the Holy Ghost, by which like-wise all men, belouing in Christ, are consecrated and ordered for spirituall Kings, and Priests, and are made partakers of this oyle of gladnesse: but yet mesurably. As for Christ, hee was annointed without measure,



measure, moze abundantly, plentifully, liberally, and infinitely, then all Christians in the world: For we receiue the spirit but after a measure, one being beautified with one gift, and another with another, euery one enioying his owne particularly, and no man all vniuersally. But the spirit of God was giuen to Iesus without measure. He is full of grace and truth, and of his fulnesse haue all we receined. And here it appeareth, that Iesus is not a common ~~Christ~~ <sup>Christ</sup> annointed: But that chiefe ~~Christ~~ <sup>Christ</sup>, or Messias, which was promised in the Scriptures, should come into the world, and all to bewater and replenish it with his grace: As the Prophet Daniel prophessed: <sup>m</sup>. Seuentie weekes are determined vpon thy people, and vpon thy holy city, to finish the wickednesse, and to seale vp the sinnes, and to reconcile the iniquity, and to bring in euerlasting righteousness, and to seale vp the vision, and prophesie, and to annoint the most holy. And a little after, he calleth Christ by his proper name, saying: After 62. weekes, *Christ* shal be slain, &c. But of this Prophesie God willing, I will speake moze at large in another place.

1. Cor. 12. 8.  
Rom. 12. 9.

Christ is as  
much to say,  
as annointed.

<sup>m</sup> Dan. 9. 24.

Thus also may you read in the Gospell, where, when Iohn Baptist had shewed Christ to Andrew the Apostle, and had said, <sup>n</sup> Behold the Lambe of God: Andrew sayd to his brother Simon, Wee haue found the Messias. And by and by Philip in the same place saith to Nathaniel: We haue found him, of whom *Mos* did write in the law and the Prophets: And Nathaniel sayd vnto Christ, *Rabby*, thou art the sonne of God, thou art the king of Israel. This Messias did all Israel, carefully, watchfully, and hartily desire, and waite for. For they had heard so much of Messias in the scriptures, that they had conceived a god, and certaine hope, and doubted not but that at his comming, they should be deliuered from those perils, calamities, discommodities, and violences, which they suffered: and from all other iniuries and evils, which either publickely, or privately bered them: And they hoped also, that all things should, after the comming of Messias, go well

<sup>n</sup> Iohn. 1. 36.  
and 41.

## Christs Sermon

with them, so that they, and all theirs should haue a most happy and prosperous state, euen a world of wealth, and a flowing sea of all felicity: As it may evidently be gathered of the womans words of Samaria in the Gospell of Iohn, which said to Christ. *o*. I know *Messias* shall come, which is called Christ. When he is come, he will tell vs all things, Iesus said vnto her: I, that speake vnto thee, am He.

\* Iohn. 4. 2.

Consider now here with your selfe how great, true, pure, and precious comfort we may take of these two names of Christ. Iesus, signifieth saluation, or a Sautour: or else importeth the same that the words, God, doth. And Christ or *Messias*, is as much to say, as annointed. For there is vnderstood in this name, the unction of grace, and mercy, which God promised vnto vs in his sonne. And now what would we more: what can we wish more: or what need we more: nay, what is there that we haue not, if we bee once annointed with this oyntment. For if we constantly beleue, and be thorowly perswaded, that God hath giuen vs Christ to be our Priest, and our King, to the end hee may be our saluation, consolation, iustification, and redemption, then vndoubtedly it must bee as wee beleue: Because he hath firmly promised that he will do it, if wee beleue it. We cannot lye, or deceiue vs, because hee is the very truth it selfe. Wherefore if wee will stedfastly, and faithfully beleue those things, which he hath promised, by that faith shall we be iustified, and saved.

Christ signifieth annoint-  
ed.

*Anna.* O good God, what exceeding comfort doe wee conceiue, and what great ioy and pleasure haue we in hearing these words. God our gracious father vouchsafe to giue vs a true and constant faith, least we reape no fruite of this his infinite offered grace and fauour.

*Vrb. Amen.*

*Anna.* I pray you take paines to recite the other names, which are giuen to Christ in the Scriptures. For I seele my heart refreshed, and filled with a marueilous and vncredibible kinde of comfort, sweetnesse and pleasure, which riseth of these two names: and my faith is well increased,  
and

and confirmed with a good knowledge, which I haue here gotten of Christ.

*Verb.* It were a tedious thing to explicate them all, one by one: and againe they offer themselues to be opened in their due places in the Prophecies, which are of Christ: yet will I not stick briefly to recite them here, without further exposition of them.

[ A King, in Zachary. 9. 9.

An euertlasting Priest, Psal. 110. 4.

A propitiatory, *ἱλαστήριον*, Rom. 3.

A reconciliation, Hebr. 4.

*ἱλασμός*, a reconciliation for the sinnes of the world. 1. Iohn. 2. 28.

A deliuerer, and redeemer. Esay. 48. 20. and 60.

16. Mat. 20. 28. 1. Cor. 1. 30.

A redemption, *ἀπαλῶσις*, Luk. 1. 68.

Our mediator, *μεσίτης*, 1. Tim. 2. 5.

Our aduocate, *παράκλητος*, 1. Iohn. 2. 1.

A sacrifice and offering for sin, both in committing, and omitting any thing against Gods commandement, Esay. 53. 10.

*Christ is called*

{ An offering, and a sacrifice of a sweete smelling saour to God for vs, Eph. 5. 12.

The lambe of God that taketh away the sinnes of the world. Iohn. 1. 36.

Our righteousnesse, knowledge, sanctification, and redemption. 1. Cor. 1. 30.

The light of the world. Iohn. 12. 46.

Our maister. Iohn. 13. 13.

The seruant of God, that is obedient to the commandement of God for vs, Esay. 42. 1.

The way, truth, and our life. Iohn. 14. 6.

Our resurrection. Iohn. 11. 25.

The beginning, and the first borne of the dead. Col. 1. 18.

The first begotten amongst many brethren.

Rom. 8. 19.

## Christs Sermon

*Christ is  
called*

- [ Our hope. 1. Tim. 1. 1.
- [ Our brother. Psal. 22. 22. Hebr. 2. 12. Math. 28. 10.
- [ Our shepheard. Ezech. 34. 23. Iohn. 10. 11.
- [ ~~the~~ the chiefe shepheard. 1. Pet. 5. 4.
- [ The doore of the sheepe. Iohn. 10. 7.
- [ The bread of life. Iohn. 6. 48.
- [ Our rock. Math. 16. 18.
- [ Our peace. Ephe. 2. 14.
- [ The stone that hath seuen eyes vpon it. Zach. 3. 9.
- [ The stone which was cut out of the mountaine without hands, which became great, and filled the whole earth. Dan. 2. 34.
- [ ~~The~~ the end of the law, the perfection, and fulfilling of the law. Rom. 10. 4.
- [ The head of the Church. Ephes. 2. 2. & 5. 23.
- [ The true vine. Iohn. 15. 1.
- [ The stone, which is become the head stone in the corner. Psal. 118. 22. and Act. 4. 11.
- [ The righteous branche, or branch of righteousness. Iere. 23. 5.
- [ The Lord of life. Act. 3. 15.
- [ The Lord of all. Act. 10. 36.
- [ The King of glory. Psal. 24. 7.
- [ The righteous one. Rom. 3. 26. and 5. 7. Esay. 53. 6. 7. Acts. 3. 14. and 7. 52. 1. Iohn. 2. 1. Mar. 25.
- [ The hope of glory. Col. 1. 27.
- [ The heyre of all. Heb. 1. 2.
- [ The Prince of the Kings of the earth. Apo. 1. 5.
- [ The word of life. 1. Iohn. 6.
- [ Immanuel, God with vs. Esay. 7. 14. Mat. 1. 23.
- [ The euerlasting word of the father. Iohn. 1. 1.
- [ The wisdom of God. 1. Cor. 1. 24.
- [ The power of God. 1. Cor. 1. 1.
- [ The image of the inuisible God. Col. 1. 15.

The

Christ is  
called.

The first borne of all creatures. Col. 1. 15.

ἀπλάσμα, the brightnesse of the glory of God.

Hebr. 1. 3.

Χαρις, the expresse image of the substance  
of God the father, Heb. 1. 3.

True God, and eternall life. Iohn. 5. 26.

The Lord of Zebaoth, that is, of hostes. The se-  
uenty translators interpreted it παντοκράτης,

that is, almighty, as Hierome noteth vpon

Zach. 2. 8.

The angell of the Testament. Mal. 3. 1.

Wonderfull.

The giuer of counsaile.

The mighty God.

The euermlasting father.

The Prince of peace.

The sonne of righteousness, Mal. 4. 2.

The iudge of the quicke, and the dead. Actes,

10. 42.

Esay. 9. 6.

Christ hath these, and many more most sweete epithites,  
and godly figuratiue names, giuen him in the Scriptures,  
which would be both long to recite; and here not much  
needfull.

Anna. It is vncredible to beleue, what light, what  
vnderstanding, what comfort, and what consolation, I haue  
receiued euen of this bare, and briefe recitall, and catalogue  
of these epithites, and names of Christ. But what vnpeak-  
able joy, what maruelous profound knowledge, and what  
plentifull, and abundant consolation would then follo-  
(euen as out of a full fountaine) to vs, if these Hierocall  
titles were thorowly opened, and euery one particularly  
in his place expounded.

Vrbau. These epithites in deede, plainly, and euident-  
ly declare, though not fully, both the quality, and gran-  
tity of Iesus Christ our Lord, as what kinde of one, and  
how great hee is: and they tell vs what comfort, and

## Christes Sermon,

helpe we may hope to haue at his handes. But it were a very tedious trauell at this time, to handle every name at large, according to his dignity: they shall be expounded (God willing) more commodiously and fitly together in another place, in the opening of the Prophets,

*Auna.* You promised also to say something of the former comming of Christ into the world. If your leisure serue, I would see you performe that your promise.

### Of the former comming of Christ into this world, and of his humble conuerſation, and being here on earth *and also of the time of his comming.*

Urbanus.

**T**his article indeed is worthy to be diligently expounded, and well vnderſtood. If the Jewes had well vnderſtood this article, and beleued it, they had neuer fallen ſo horribly: or if they would yet either vnderſtand it, or beleue it, they ſhould not be ſo greatly offended at Chriſt as they are, neither would they ſo obſtinately perſiſt thus long in their blindnes as they doe. Before Chriſts comming, and in Chriſts time, they of all men in the world, gloriously vantaed themſelues of their great knowledge & vnderſtanding of the holy ſcriptures, as a thing in which they excelled all men, and yet were they utterly ignorant of this eſpeciall chiefe point, and article of ſcripture: to wit, of Jeſu Chriſt, how, after what ſort, and for what cauſe he ſhould come. They in their carnall vnderſtanding dreamed, that Meſſias ſhould come into the world as a mighty monarch, with a puſſant and huge army of men, and that in worldly pompe, power, brauery, and dignity, he ſhould ſucceed all other Kings of the earth, and with dint of ſword ſubdue *Goym* (that is, all nations) and bring them in ſubiection to the Jewes, and that he ſhould eſtabliſh his princely throne at Ieruſalem, in the land of Canaan; and gine the Jewes all wealt;

The Jewes  
reuer.



wealth, riches, dignity, ease, and plenty of all worldly pleasure. These things did they in their foolish indgement grossly looke for at the hand of Christ: so utterly ignorant were they of the heavenly and spiritual blessings promised in Christ. Wherefore, carnally construing all the prophecies of Christ, they promised themselves in him only the external, momentary, fraile, brittle, and transitory riches of this short life.

At this day also the Jewes retain these, and much more foolish dreames, and fantasies of Pessias. For oftentimes at Ratisbone and other places I haue disputed with them of Pessias and his kingdome: But I could neuer heere any thing of them, but mere foolish dreames, carnall imaginations, and ridiculous foolish fables. Saint Hierome witnesseth much of the errors of the Jewes, how they looked for an earthly kingdome in Christ, and many other grosse and foolish fantasticall fancies, which I would neuer haue believed, if after ward I my selfe had not heard them with my eares.

But it is no maruell to see them which are thus wrapped in darkenesse, and bewitched with all madnesse, so wily and foolishly erre: seeing they neither be, nor can abide to be in the Catholike Church of Christ, in which onely, and els not, the holy Ghost doth reueale vnto men, the vnder-The church, standing and true meaning of the Scriptures. And this is the cause that they vnderstand no part of diuinity, neither haue any sound iudgement at all in their Bible bookes. For where Gods holy spirit is not, there must needs be the misteries of the holy Scriptures lye hid.

The Jewes deuise and dreame only of the earthly land of promise. But the Scripture speaketh of much more excellent, high, and glorious things, then is any Iudea or Ierusalem, though it were of Iemmes or beaten gold. The Prophets, with their spiritual eyes, looked farr above this world vp into heauen, where we shal need neither pearle, gold, meat, nor other necessities of this mortal life, but inherite euermlasting life with celestiall joy,2. Pet. 3

## Christes Sermon,

Zac 9.9.

and felicity: As Saint Peter saith, the Prophets speake of our saluation. But let vs see what the holy ghost saith of Christs coming and humilitie, in Zachary where he writeth thus, \* Reioyce greatly O daughter Sion, shoute for ioy daughter Ierusalem: behold, thy King commeth vnto thee, he is iust, and saued, poore, ryding vpon an asse, and vpon a colt, the sole of an asse, and I will cut off the chariots from Ephraim and the horse from Ierusalem, the bow of the battaile shalbe broken, and he shall speake peace vnto the Heathen, and his dominion shall be from sea, and from the riuer vnto the end of the land. Thou also shalt be saued, through the blood of the couenant, I haue loosed thy prisoners out of the pit wherein is no water.

Note here first and foremost, that the holy ghost by the prophet in this text sheweth vs an inestimable and infinite ioy, to wit, that Messias, our onely helpe in all our distresse, and the saluation of our soules, which was promised vs so longe beefore, should come vnto vs. And therefore to the end to awake vs, and that we should shake off our sleepe, and attentinely, and diligently consider what, and how great a thing he doth here handle, and how worthy a thing it is, which is here foretold to come to passe, He saith, Reioyce, reioyce, reioyce greatly thou daughter Sion, and shoute forth O daughter Ierusalem. &c.

By daughter Sion and Ierusalem, he doth vnderstand the people of Ierusalem: but seeing that Sion, and Ierusalem were a figure of the Catholike Church, and seeing that not only the Iewes, but even the Gentiles also should be partakers of this great and infinite ioy: I will apply these wordes to the whole church, which consist both of Iewes and Gentile. He saith, lift vp thy voyce, and reioyce. Here must needs some passing and wonderfull matter be vnderstood, in that the holy ghost prouoketh vs so earnestly to shoute out and reioyce. Behold, that is to say, awake, awake, take heed ye sleape not, or play the slouthful sluggardes: Looke you leese not, or despise not this opportunity offered you. Awake, take god heed what I tel you.

gine

gine care, gine care, the state of your soule and salvation is here in hand: gine care.

Thy kingdome commeth to thee! This is, *analogia*, the cause of this great joy. Our King commeth to vs seeking his lost people, which were led captiue by the wicked spirit, and horrible tirant into the Kingdome of hell, and euermlasting darknes to perish for euer. In which deadly danger, græuous perill, and great calamity, man was so blinded, so farre past vnderstanding, and so ignorant, that he would not acknowledge his misery, and wretched state, neither so the present danger of euermlasting death, no; yet desire help, counsaile, or remedy: But would (such was his madnesse, security, and blindness) haue carried bondslane in the tyranny of Satan, and dyed captiue to the deuill, if this our King, being moued with mercy towards his people, standing in such danger, had not presently helped vs. We saw that we could not deliuer our selues out of this Kingdome of sinne, neither shake off that cruell tyranny of Sathan: and that the deuill through his great might and strength, would haue overcome vs: and so haue possessed his palace in peace, because that in mā there was no such strength no such force, no such subtilty, neither any such deuce, that he could wind himselfe out of the misery wherein he was wretched. Wherefore Christ, seeing this, and taking compassion of this our miserable state, came downe to vs that he might deliuer vs out of this bondage, and thyaldome and set vs at liberty.

We neuer desired nor required him, neither did our deserts moue him. what say I? did we moue or desire him to come: nay our hearts could not once thinke of him nor desire his helpe or comfort: such was the blindness wherein we were drownded. we came not, we fled not for helpe to him of our selues. for nothing was so farre past our reach. we could doe nothinglesse, it was not in our ability, such was the corruption of our nature, such, so dark, and diuine clouds of depauration possessed our minds. No, no, this our king came to vs, for we neither could nor would go to him.

The

The madnesse  
and blindness  
of our nature.

## Christs Sermon

The cause why he came, and what he doth with vs, what profite he brought vs, and how needfull it was that he should come to vs, the Prophet addeth, saying: He cometh to the iust and saved, or, he cometh vnto the iust, and a saviour. This is that great ioy, this is the cause of our reioycing, and triumphing. We were through our sinnes, wicked, and guilty of all iniquity, and defiled with all kinde of vice, wickednesse, and impiety, and ordained to euermoring death, and adiudged to eternall damnation, and yet could we not helpe, or quite our selues from it. But Christ our King cometh to vs: he bringeth vs salvation, and he

Christ righte-

ous and iust,  
for our sakes,  
and to our v're.

<sup>b</sup> Rom. 3. 26.

Aust.

iustificeth, and deliuereth vs from all dangers. This our King was not onely iust, innocent, and free from all offence and spot, for, and concerning himselfe onely: but he giueth also his righteousness, and innocency to vs. In so much that through him we are counted righteous before God, if we beleue in him, as Paul saith: <sup>b</sup> He onely is iust, and iustificeth others. This word iust, must not here be understood to be that exact and perfect iustice, by which God iudgeth the wicked, and punisheth the hard hearted. For, this seuerer iustice doth suze afraie vs poore sinners and offenders against god. Yea it bringeth heuiness and vexation of heart, and driveth vs to desperation, neither doth it any thing lesse then worke ioy, gladnesse, and reioycing in vs. But the Scripture bleth for comfort sake, to call Christ, iust, or righteous, as well in the old as new Testament. For he onely among all the sonnes of men is iust and righteous, and so iust and righteous, that through him alone, we are counted before God, iust, innocent, and righteous.

<sup>a</sup> 2ay. 53. 11.

Zach 9.

Act 7. 52.

1 Iohn. 2. 1.

<sup>d</sup> Rom. 8. 19.

God the father calleth Christ by this name, and saith in Elsay: My seruant is righteous. And so saith Zachary, Steuen, and Iohn. And Saint Paul saith the same to the Rom. in these wordes, <sup>d</sup> For as by the disobedience of one man (that was Adam) many were made sinners, eue so by the obedience of one, shall many also be made righteous. We could not of our selues, or by our workes, iustifie or redeme our selues:

but

but we are made righteous by the onely grace of Christ, and faith in him, which in holy scripture is called the righteousness of God (that is) by which we are accounted righteous before God. Which righteousness he himselfe both woꝝke in vs, when by his holy spirit he doth make vs righteous and without blame. Faith is the righteousness of God.

The Prophet also calleth Christ our saviour, and that rightly: \* for first he iustificieth vs, and whome he iustificieth, he both saueth, and giueth them euerlasting life. And this is the manner of his woꝝke in vs. By his gospell he calleth vs, iustificieth vs, and then saucth vs. The Iewes do here in this prophesie obiect the Hebrue word *Nascha*, which our translatōr calleth a Saviour: and they say it signifieth saued, or deliuered, passiuely. But this need not trouble the godly. For that same word in that holy tongue is vsed also actiuely in this same signification, in which the Latin translatōr doth here vse it, calling it a Saviour, or deliuerer. And the, 70. Translatōrs do nothing differ from our interpreter. For they vse in this place this word *sozoy*, which signifieth sauing. The Iewes also before the coming of Messias at Babylon vnderstood this word actiuely. For their Thargum hath it thus, *sakai vporik*, which is to say, innocent, a deliuerer, or saviour. \* Rom. 8. 30.

The Prophet also calleth him Poore, the Hebrue word is *Eny*, which signifieth carefull, contrite in hart, sorrow, tormented, humbled, and one of a lowly and humble mind, in whome is no haughtinesse, no cruelty, no pryde, no swelling: But in whome is all meeknesse, lowlynesse, humility, and mylonesse: and one whose good will toward others is such, that he is much troubled and grieved at their hurtēs and misfortunes. Where vpon Saint Mathew (allegding this prophesie) vseth *ἡπείρ*, that is, meek. And of this his meeknesse, and humblenesse, he gaue some testimony, when he rode to Ierusalem vpon an asse. And yet for all this, the highest and chiefeſt estates of Ierusalem did so tyrannically hate him, that as enuious bloud-suckers, they sought all occasions they could to kill him. But Christ nothing Christ poore.  
moued

## Christ's Sermon

moued with their enuy, and as it were not regarding his death, (which he knew certainly the princes of Ierusalem with the Pharisees and Scribes, went about) did (this present danger of his life not regarded) euen from his very heart bewaile both the blindnesse of the men, and the calamity and destruction of the citty: yea, they were the greatest things that troubled him. For his bitter teares sufficiently witnessed both his greete for them, and good wil towards them. This his heavenly heart (which appeared so mild and so pittifull towards his neighbor) was far from all ostentation. For he nothing esteemed riches, worldly traine, pompe and vanity: as appeareth by the whole course of his life, which he led here in lowlinesse, poverty, trouble, griefe, danger, and grieuous sorrow, and he himselfe is witnes of this, where he saith: The Foxes haue dennes, but the sonne of man hath not whereon to lay his head.

Christ's humi-  
 lity.

Luke. 9. 58

But this his humble entring into the Citty, all without ostentation, doth plainly enough argue his humility and poverty. Zachary saith not that he rode to Ierusalem like an armed Emperour, reioycing and triumphing in scarlet, in purple glistering robes, and in cloth of gold, vpon a lusty palfrey magnifically saddled, and princely trapped, with a great troupe and guard, that he might amaze men. The prophet saith not that Christ came so: But he sayth, he satte vpon an asse, a beast which is vile, poore, contemptible, and ridiculous. And in that he so doing, he shewed a very great lowlines, humility, modesty, and meeknes: yea such, that no man need be affraid of him. This was fulfilled vpon Palme Sunday, when Christ sent his disciples to fetch an asse with her colt from Bethfage vnto mount Oliuet, and came into the Citty vpon her, as the Euangelist Matthew saith, witnessing of the fulfilling of this prophesie.

Math. 21. 2.

It followeth in the Prophet: And I will cut off the chariots from Ephraim, and the horse from Ierusalem. Here the Prophet sheweth the nature and condition of Christ his kingdome. For seeing he had called Christ a king which should come vnto his people, he must also haue a kingdome. But

marke



marke; what, and what manner of one his Kingdome is. It is not an earthly, or a worldly Kingdome, neither is it ruled, or governed, and maintained by hostes of men, munition, or mans power and strength, nor by any such meanes as earthly Kingdomes are ruled and governed. And therefore he saith, that he will take away and destroy their chariots, horses and bowes. Which kind of munition in this world, Princes vse, eyther to establish their Kingdomes, or to repulse the force and violence of their enemies, which either seeke the vpper hand, or else to increase and enlarge the territories of their owne dominions. Esay also describeth the Kingdome of Christ much after this sort, saying: The law shall goe forth of Sion, and the word of the Lord from Ierusalem, and he shall iudge among the nations, and rebuke *Esay. 2. 3.* many people: they shall breake their swords also into mattocks, and their speares into fishes: nation shall not lift vp a sword against nation, neither shall they learne to fight any more. By Ephraim, Zachary vnderstandeth the ten tribes of Israel, which being vnder Roboam, fell away from the house of Dauid to Ieroboam, and set vp a Kingdome of their owne. Whereby the Prophet meaneth, that when Christ should come, these two kingdomes Iuda and Israel, should not continue any longer deuised, but be made one, vnder the true Christ. Which thing came then to passe, when Christ and his Apostles preached in Galily, and in all those countries, euen to Ierusalem: and when Christ, the true Prince in Israel, gathered together into the vniity of the Christian sayth all his people by preaching of his Gospell.

It followeth, And he shall speake, or he will teach peace. *Zach 9. 10.* *Ec.* That is, Christ will not establish, or preserve his Kingdome with armour, because he is called the King of peace.

He shall raigne and gouerne his Kingdome, not as the world doth: but spiritually by his word, in which the very true peace, safety, tranquillity, health, and chiefe felicity is preached and deliuered, not to the Iewes alone, but to all the whole world, euen the Gentiles also. This peace doth  
farre

## Christes Sermon,

The peace of  
Christ.

farre and infinitely excell the peace of this world. For it is a most perfect peace with God our most mighty Lord. He which is at peace with God, to wit, with whom God is wel pleased, and to whom God is fauourable, merciful, and gracious, that man may stoutly stand without feare. He is out of danger, he sayleth in safetie: and he, as one sitting on an high rock, or a sure and inuincible tower, may loke, and laugh at his enemies below, and he both may and ought hartely to reioyce, and be merry in the Lord. And such now be wee: for we haue peace with God, or towards God, through Christ our only mediator and aduocate: As Paul witnesseth to the Roim. saying: <sup>a</sup>. We were reconciled vnto God by the death of his sonne. <sup>1</sup> Christ is our peace, which hath made of both one, and hath broken the stop of the partition wall, in abrogating through his flesh the hatred, that is, the law of commandements, which standeth in ordinances, for to make of twaine, one new man in himselfe, so making peace. And that he might reconcile both vnto God in one body by his crosse, and slay hatred thereby, and came and preached peace to you which were a farre off, and to them that were neerer: for through him we both haue an entrance vnto the father by one spirit. <sup>2</sup> Esay also hath delectably & pleasantly prophesied, that Christ and his Apostles, should be the ioyful messengers of that most happy peace: saying: <sup>m</sup>. How beautiful vpon the mountaines are the feete of him that declareth and publisheth peace, that declareth good tidings, and publisheth saluation, saying vnto Sion, thy God reigneth. The Apostles declare the true peace they tell vnto vs out of the Gospell most ioyfull and good tidings, (to wit) that God wil bee no more angry with vs, but wil bee our mercifull father, through his sonne Christ, who hath pacified and mitigated his wrath, and brought vs peace as Paul saith: <sup>a</sup>. It pleased the father, by his sonne Christ, to reconcile all things vnto himselfe, and to set at peace through the blood of his crosse, both the things in earth & the things in heauen. This comfort doth God in his gospell giue vs by the Apostles and ministers of his Church. And of this peace

<sup>a</sup> Rom. 5. 10.  
<sup>1</sup> Eph. 2. 14.

<sup>m</sup> Esay 52. 7.

The pleasant  
tidings of the  
Gospell.

<sup>a</sup> Col. 1. 19

peace the scripture in sundry places maketh mention, as in  
 Esay, where it is said: The increase of his government and  
 peace shall have no end. And Christ in Ioha saith vnto his  
 disciples. Peace I leaue with you: my peace I giue vnto you.  
 And hercause they should not dreame of a carnall peace, he  
 by and by addeth: Nor such peace as the world giueth, giue  
 I vnto you: In the world you shall haue affliction; but be of  
 good comfort I haue overcome the world. It followeth; and  
 his dominion shall be from Sea to sea. Here he describeth  
 how farre the boundes of Christs Kingdome should reach:  
 what limits it should haue; and how great it should be: (to  
 wit) he shall not onely be Lord and King of the Iewes, but  
 also of the Gentiles, and so of the whole world, according  
 to the Psalme, The earth is the Lordes, and all that therein  
 is, the round world, and they that dwell therein. And Abdis  
 as witnesseth that Christs kingdome extendeth it selfe ouer  
 all that dwelleth vpon the earth, according to the expositi-  
 on of *Thargum*, which saith: from the waters vnto the end of  
 the earth. In which text, by waters, wee vnderstand Ior-  
 dan, which is a worthy and famous riuer in Canaan.

Esay 9. 7.

Ioh 14. 27.

Ioh. 16. 33.

Psal. 14.

It followeth. Thou also by the blood of thy couenant  
 hast deliuered the prisoners out of the pit, wherein is no wa-  
 ter. The prophet in the former words, said, that the king-  
 dome of Christ should be spirituall, vile, poore, miserable,  
 and of no beauty in the eyes of the world: and yet foral that  
 the king of this kingdome should iustifie, and saue his peo-  
 ple: And this helpe should be so great, and anailable that  
 both the Iewes and Gentiles in all the world should feele  
 the sweetnesse of his grace: and that this king should  
 make them be at peace one with another: nay, which is  
 more, he saith, that for this kings sake they should haue  
 peace with God. These be excellent things, and such as  
 passe al other. But now seeing the kingdome of Christ is spi-  
 rituall, & doth not stand on worldly power, vaine glory, or a-  
 ny other earthly thing: Perhaps some may think, and aske  
 how, and by what meanes and way then did he meane to  
 work such wonderful things. The Prophet answereth this

obsc-

## Christes Sermon,

We are deli-  
uered by  
blood.

1. Iohn. 1. 7.  
1. Pet. 1. 19.

Christ and  
Moses.

No rest in hel  
and finne.

obiectiō, saying: it shalbe wrought by blood. Our redemp-  
tion shall cost this being much, for he shall be constrained  
for payment thereof, to shed that which is most precious,  
and best beloved vnto him, euen his most holy and precious  
blood, by which only he deliuereth and cleanseth vs from all  
our finnes, and so redeemed vs.

And where he saith, thou hast deliuered thy prisoners by  
blood, &c. He doth allude, and hath respect to Moses, who  
after the same sort in the olde Testament sacrificed with  
blood: and by the blood of the old Testament brought Israel  
out of Egypt. And it is as much, as if he should say, thou  
bringest thy people out of bondage, euen as Moyse brought  
the people of Israel (which was a figure of the Church)  
out of Egypt. But thou doest it more mightily, royally,  
and maruelously then Moyse did. For that blood in the old  
Testament, was nothing but a figure of thy blood. But  
thou madest a new Testament, and thou diddest make and  
confirm a new graunt, of grace, not by the blood of beasts,  
but euen by thine own blood, by which thou didst not deliuer  
a few or certaine number of men as Moyse did: but an in-  
numerable people (to wit) all that belene in Christ through-  
out the whole world: and thou bringest them out of that  
most darke and dangerous Egypt, the tyranny of Satan  
and euerlasting damnation: which in dede is a place with-  
out water (that is) in which is no recreation, no re-  
freshing, no comfort, no rest. For when the sinner being in  
the bonds and chaines of sinne vnder the law, is in state of  
damnation: then feelth he nothing but feare, terror, trem-  
bling, dread, horror, anriety, abashment of heart, despera-  
tion, and death it selfe gnawing vpon him. Neither findeth  
hee any helpe, counsell, comfort, or remedy, either in the  
world, or worldly creatures, vnlesse he be sprinkled with  
the blood of this New Testament (that is) vnlesse he be-  
leeue, that Christ (as the Gospell teacheth) hath shed his  
blood to pacifie Gods anger for his finnes, and wash them  
away. This if the sinner beleue, then is he thorow that  
saith by which hee beleueth that Christ shed his blood  
for

for his finnes, deliuered out of that lake, to wit, his conscience, and he hath comfort and reioyeth in the Lord. This prophesie doth also plainly tell vs, that Christ our King should suffer death, because he could by no other meanes, but through his blood, deliuer, iustifie, and bying his captiue people into euerlasting life. But he could not haue deliuered his seruants from death, if he had continued still in death. And therefore it was needfull that he should rise againe from death, and vanquish and ouercome death. This knew not these two disciples going to Emaus, and therefore they were (as you heare) offended at Christs death, and they supposed that all their hope which they had conceined of Christ for the deliuerance of Israel, had bene quite frustrate.

Rom. 5. 11.

Now then you see in this prophesie, that Christs conuersation at his former coming, should not be stately, or lofty, but lowly, contemptible, humble, and modest. For there was nothing to be sene in him, but gentlenesse towards poore sinners, with much misery, grievous calamity, great sorowes, and heauy burdens of persecutions, afflictions, and tribulations, yea and at the last death it selfe, all which he suffered for our sakes. But you shall heare of this Christ more out of the same prophet: who saith, <sup>u</sup> And the Lord shewed me *Iehoschua* the high Priest standing before the Angell of the Lord, and Sathan stood at his right hand to resist him, and the Lord said vnto Sathan: the Lord reprocue thee O Sathan. Now Iesus or *Iehoschua* was clothed with filthy garments, and stood before the Angell, and he answered, and spake vnto those that stood before him, saying, take away the filthy garments from him.

Christs former coming

Zach. 3. 1.

In this prophesie, the high Priest in the law, who was called *Iehoschua* or Iesus, is set downe apparailled with filthy garments, and he is a figure of Christ, the true high Priest, who although he was true God, yet did he so humble himselfe, that he vouchsaied to put vpon himselfe mans flesh, that he might beare our sins in his body on the crosse, he himselfe being free from all sinne. But he hath borne our

¶

infirmities,

## Christs Sermon

*Psal. 22. 6.*

infirmities, and caried our sorowes: we are they for whom he so abased, dejected, and humbled himselfe: and for whose sakes he would be counted vile and abiect, as David telleth vs, saying: But I am a worme and not a man, a shame of men, and the contempt of the people. All they that see me, haue mee in derision, they make a mowe, and nod their heads, &c.

*Anna.* What haue the o her prophets written of the seruile and humble habite, and conuersation of Christ here vpon earth:

*Iere. 14. 7.*

*Vrb.* It will be long to speake of all, I will touch some, and that the chiefest. Jeremy saith, that the Iewes did acknowledge and confesse their faults, for which they were afflicted with all kind of troubles and calamities, and amongst other words he hath these. Lord our rebellions are many, we sinned against thee O the hope of Israel, the sauiour thereof in the time of trouble. Why art thou as a stranger in the land, as one that passeth by to tary for a night. Why art thou as a man astonied, and as a strong man that cannot helpe. Yet thou, O Lord, art in the midst of vs, and thy name is called vpon vs, forsake vs not. In this prophesie the Iewes complaine that they are in great distresse, and wofull calamity, and that they are forsaken of God: or else that he seemes to be alienated, and turned from them, and not to regard them. But this onely was their comfort, that God was in Sion, and Israel, and that he had chosen Israel for his peculiar people. Because he had defended them from the hurtles and harmes of their enemies, and dwelt among them as he had promised them in Leuit, saying: And I will set my tabernacle among you, and my soule shal not loth you, also I will walke among you, and I will be your God and you shall be my people. But now they were forsaken, and God did so handle them, as though he disdained to walke aboue any longer amongst them. and as one all weary of his way, which had but turned in vnto them, as into an Inne, and by and by departed. And thus the Iewes vnderstand this text. But the old church a 1000. yeares agoe, as S. Hierome sayth,

*Leuit. 16. 12.*



sayth, vnderstood these things of Christ, and beleued that the Prophet did foreshew in these words the ministry of office of Christ. Because he should at the time appointed, take vpon him the flesh of man, and walke in this earth, as Paul affirmeth, saying: Who being in the forme of God, thought it no robbery to be equall with God. But he made himselfe of no reputation, and tooke on him the forme of a seruant, and was made like vnto men, and was found in shape as a man. To wit, he did so humble him selfe, that he liued in this earth as a stranger or pilgrime, neither had he any place where to abyde: As Luke witnesseth in his 9. chap. where the Samaritans refused him, and when one said vnto him, I will follow thee wheresoeuer thou goest: He answered the Foxes hath holes, & the birds of the Heauen haue nestes, but the sonne of man hath not wheron to lay his head. And in Mathew, The Gergesenes desired him that he would depart out of their costes. Wherefore in this prophesie he is called *Ger* and *Nidham*, that is, a pilgrime and stranger, hauing no abiding place, nor house or certaine place to dwell in. For at his natiuity, an ore stall was his Bedde, and the manger his cradell. After his birth, he was constrained to fly into Egypt. And when he had begun the office of his ministry, he went out of Galile into Iuda, and againe out of Iuda into Galile, now going from this citie vnto that, and then from that to another. And although he was the Lord and Governour of the whole earth, yet wandered he in this earth from place to place, now hither, now thither, euē as a pilgrime, or stranger, or as a wayfaring man that seeketh lodging for a night, and hath nothing of his owne. And although he was mighty (as Elay doth call him) which could deliuer him selfe and others out of all danger: yet in all the time of his being here vpon Earth, he would not shew his might, strength and power, but became weake and poore, as the Iewes (scourging him vpon the crosse) said in the Gospell of Mathew, Hee saued others, but he can not saue him selfe, if hee bee the King of Israel, let him now

Phil 2.6.

Luke 9.57.

Math. 8.34.

Eli. 9.6.

Mat. 27.42.

## Christ's Sermon

come downe from the crosse, and wee will beleue him: he trusted in god, let him deliuer him now if he will haue him.

But hearken now what Esay prophetieth of the former  
comming of Christ, fozetelling how humbly and lowly he  
should behaue him selfe here in the earth. Behold (saith the  
Lord by Esay) my seruant, I will stay vpon him mine elect,  
in whome my soule deliteth: I haue put my spirit vpon him,  
he shall bring forth iudgement to the Gentiles, he shall not  
cry, nor lift vp, nor cause his voyce to be heard in the streete:  
a brused reed shall he not breake, and the smoking flaxe shall  
he not quench: he shall bring forth iudgement in truth, he  
shall not fayle, nor be discouraged till he haue set iudgement  
in earth, and the Isles shall waite for his law.

*The office of  
Christ,*

Here Esay describeth the person of Christ, and telleth  
what his conuersation should be here in this earth, all the  
time of his trauaile in his office or ministry: how he should  
take vpon him our sinnes: how he should satisfie for our  
faultes: and how he should with all gentlenesse and mercy,  
vse vs poore wretches which deserued nothing but paine,  
and punishment: and how he should so entircly loue vs,  
that no man need be afraid of him, dread him, or tremble at  
the presence of him. But all men may rightly looke, craue,  
and hope for comfort, aide, and helps at his hand. But we  
will waigh euery one of the Prophets words in order, so  
they are full of great and infinite comfort.

*Christ our  
seruant,*

First, God the father nameth Christ his seruant, because  
it was the wil of our heavenly father, that his only begot-  
ten sonne, (mans flesh being taken vpon him) should come  
downe to vs to be our seruant: which thing Christ him selfe  
witnesseth in Mathew, saying: The sonne of man came not  
to be serued, but to serue and giue his life for the ransome of  
many. And Paul saith: he tooke vpon him the forme of a  
seruant, and became obedient vnto death, even the death of  
the crosse.

*Math. 10. 28.  
Phil. 2. 7.*

Is not this now wonderfull, incredible, and great sub-  
mission and humility: May we not heare conceiue a most  
plentifull & perfit comfort, and singular hope: seeing the true  
and

and naturall soune of God, nothing needing our helpe, would so humble and debase himselfe, that being our Lord, hee did vouchsafe to become our servant, and toke vpon him, and bare our heauy lode and burden of sinne, and put himselfe in our place, and suffred death for vs, and paid our debts, which we our selues should haue paid.

If at this his comming hee had shewed himselfe Lord-like, and had come in the mighty power and greatnesse of his Godhead, and had vsed and shewed his might, and maiesty, where should wee poore wretches, and miserable sinners haue appeared: whither should we haue fled: or with what face could we now approach, and come so often into his sight, seeing we so often times offended him, and know so much euill by our selues: but now seeing he commeth in such humilitie like a servant, and sheweth such humblenesse, modesty, and gentlenesse in his person, may not wee hope to receiue of him grace, and forgiveness of our finnes, yea, although wee were drowned in a most deepe whirle-poole of sinne, and though we were guilty of neuer so much wickednesse: Truly this seruice of Christ, is to God a most delectable, acceptable, and precious seruice, which he greatly esteemeth, and delighteth most to haue offered vnto him. And this order Paul keepeth in preaching Christ. He doth not first extoll, magnifie, and set forth the great and wonderfull power and Maiesty of Christ: but he first preacheth that crucified Christ, and telleth vs that of his owne free-will he became weake for vs, and humbled himselfe most lowly for vs, and was despised and abased for vs. And when hee hath well beaten these things into his auditors eares, then he sheweth into what power, and diuine dignity he was exalted through his humility. As wee may read for example in the second chapter to the Phillippians.

If followeth: I will stay vpon him. The Hebrew word *Asmech* doth signifie, to put vnder, to vnder-prop, to lay ones hand on a thing, to leane too, or stay on a thing, so that the substance & stay of the humane nature in Christ, may very well be here vnderstood: to wit, that his humanity is

## Christes Sermon,

**Col. 1.9.** buited to his deunitie in unity of person, according to Saine Pauls saying to the Col. In him dwelleth all the fulnesse of the god-head bodily. Let him therfore which seeketh God, seeke him in no other place, but in this chosen seruant, nay rather in our onely Lord Iesus Christ, and in him hee shall not seek God in vaine, but shal find him most fruitfully. In him only shall he feele the fatherly loue of God toward vs.

**Eph. 1.5.** It followeth: My elected. Christ is the true elected, and dearly beloued sonne of God, whom God so tenderly, dearly, and ardently loueth, that for this his beloued, elected, and onely begotten sonnes sake, He hath through Christ Iesus beloued, chosen, and predestinated vs, that hee might adopt vs to bee his children, which were worthy nothing else but heauy wrath and sharpe punishment.

**Math. 3.17.** It followeth: In whom I am well pleased. The Father from heauen spake these very same words in Mathew, and can we then doubt any thing hereafter of the grace of God in Christ. If God the father be well pleased in Christ, surely he will be well pleased in all them which are his sonnes, and which doe beleue in his sonne Christ, as the Gospell euery where teacheth vs. I haue put my spirit vpon him, and so it is said in Iohn. The Lord hath not given him his spirit by measure. For he was annointed with the oyle of gladnes, aboue his fellowes. And Iohn saith: The spirit descended from heauen like a doue, and it abode vpon him. And Esay saith: The spirit of the Lord God is vpon me, therefore hath the Lord annointed mee, &c.

**Esay. 41.1.** Hee shall bring forth iudgement vnto the Gentils. Vhere Esay setteth forth the person of Christ in very pleasant and louing words, saying: Vee cometh vnto vs not as a Prince swelling in pride, or haughtinesse of hart, bragging himselfe of his regall power, and desiring, and needing the praise and help of men, but he cometh as a gentle, milde, and courteous teacher, who delighteth to instruct vs, and to bestow and powre forth vpon vs all his dignities, benefits, and gracious goodnesse. And here hee speaketh of Christs doctrine (that is, of the Gospell) saying: that it should

should not onely bee preached amongst the Iewes, but through the whole world, euen amongst the Gentils also. The Gospell is Christs iudgement,  
 And hee calleth the Gospell, or the doctrine of Christ, his iudgement, because the holy Ghost by the Gospell rebuketh the sinnes of the world, and reiecteth and condemneth the righteousness of the whole world, and all the strength and merites of this cur sinfull and corrupted nature, and teacheth vs that they are all foolish, and of none effect to the deserting of the grace of God and euermlasting life: and that they deserue not the name of that righteousness, which is allowed before God, and which may bee set against his seuerer iudgement. And in this Gospell hee setteth forth, and offereth vnto vs the righteousness of Christ which is the alone and onely most true and perfect righteousness, which is able to counteruaile the wrath of God. And he biddeth vs trust in Christ, which thing alone doth iustifie, and make vs acceptable before God. There be many sayings and testimonies like to these (concerning the calling of the Gentils to the Gospell) plentifully set forth in the Scriptures in euery place, as Psal. 17. 18. 21. 45. 56. 64. 66. 71. 85. 45. 101. 106. 116. Esay. 2. 9. 11. 27. 42. 49 51. 54. 55. 60 65 66. Iere. 3. 16. Hosea. 1. 2. Mich. 4 5. Zeph. 2. 3. Zach. 2. 8 9. Math. 2. 21. 28. Luk. 2. 23. Iohn. 10. Acts. 2. 10. 11. 13. 14. 15. 18. 22. 26 28. Rom. 3. 4. 9. 10 11. 15. Eph. 2. 3. Col. 1. 1. The. 2. 1. Pet. 2.

It followeth in the Prophet. Hee shall not cry nor lift vp his voyce. That is, Christ shall not come after the maner Esay. 42. 2.  
 of a mighty Prince, swelling in pride, neither like a tyrant wanting of his power and might, which maketh all men feare and dread him: but hee shall come like a meeke leuving and comfortable teacher, and as one which will rule, and gouerne his kingdome with all humility, facilitie, curtesie, and gentlenesse. And therefore his voyce shall not be fearefull, fierce, rough, seuerer, or cruell: but sweete, leuving, comfortable, pleasant, ioyfull, and amiable. Hee shall haue none of that statelie, high minded, disdainfull, and haughtie behaviour, which the Princes of this world

## Christes Sermon,

The humilitie  
of Christ,

shew and vse: Who if they go a progresse or trauaile any where, are mightily garded, and haue about them great troupes of horsemen, footemen, timbrels, trumpets, shawmes, hornes, and cornets: so that euery man must needs quake, and be afraid to heare, and see such a stirre: there shall no such a doe and hurly-burly bee sene in, or about Christ: hee shall not cry: he shall not turne any man away with bitter, haughtie, and cruell words, neither shall he disdain, terrifie, and driue men away with his high, proud, and great looks: but hee shall shew himselfe humble, modest, gentle, louing, and lowly vnto all men: he shall vse himselfe most friendly and seruiceably to euery body: and finally he shall draw all men to him: he shall not seeke the applauses of the people: he shall not desire the praise of the common sort: neither shall he, as one puffed by with the desire of vaine glory, doe things for a brag or shew: as worldly Potentates doe: but he shall despise all worldly pompe, yea, he shall esteeme honors euen due vnto him: he shall reiect all mans praise and glory, as it plainly appeareth in the 12. of Mathew. Where when hee had wrought many and wonderfull miracles, and had restored many to their former health, and had wonderfully shewed forth his great power towards the miserable afflicted, he straitly warned them, that they should not make him knowne.

Math. 12. 30.

A comparison  
of Moses  
and Christ.

The operation  
of the law is  
fear and  
anguish,

The operation  
of the gos-  
pell is ioy and  
peace.

A brused reed shall he not breake. The maiesty, pompe, and power of earthly Princes, doth terrifie the poore afflicted, miserable, and wretched people: but Christ is such a Lord and Prince, and such a doctor & teacher, as maketh no man afraid, and sheweth himself in nothing at all, cruel, or tirant-like. Moses doth fore terrifie the weake and trembling consciences of men by his law. His word is a fierce and menacing word, and his doctrine is a hard and heauy doctrine. For he requirith of vs most pure innocency, and obedience to the law of God, which indeed we haue not, do not, and are not able to do our selues. And therefore he pronounceth a terrible sentence and curse against vs, and makes vs subject to the eternall curse. But there is no such



such thing heard in Christ, all his speech is amiable, sweete, pleasant, and delectable: yea such as may greatly comfort troubled consciences, and hartlesse and amased men. This word is the gospel, that is, the most gladson, sweete, and ioyfull message, which preacheth nothing else to heauy hearts, but grace, ioy, blessing, & forgiveness of sinnes. Who casteth vs not away for our weaknesse, which oftentimes staggereth: hee forsaketh vs not for our little faith which sometimes wauereth: neither putteth he vs back for our infirmity, which yet dwelleth in vs abundantly: but hee calleth vs, and of his own good will allureth vs to come to him, that he may comfort vs, refresh vs, help vs, confirme vs, and arme vs gainst all tempests of temptations. Is not this a sweet and comfortable saying: Come vnto me all yee that are weary and laden, and I will ease you. Take my yoke Math. 11. 28. on you, and learne of mee that am meeke and lowly in heart, and you shall find rest vnto your soules, for my yoke is easie, and my burden light? And in the same place he compareth himselfe to a phisition. For when he ate with Publicans and sinners, and the Pharisees repined at it, & thought that it became him not, and was not lawfull that he should haue any doings with them, and that they were altogether to be hated & abhorred: Christ answered and said. The whole need Math. 9. 12. not a Phisition, but they which are sick. For I am not come to call the righteous, but the sinners to repentance. And the whole story of Christs doctrine, throught the whole history of the Gospel, is nothing else but a declaration of his mercifull humanity, of his incredible curtesie, of his exceeding goodnesse, of his bountifull liberality, of his great good will, and of his fauorable beneuolence toward vs contemned, abiected faint-hearted, sorrowful, sickly, and miserable men. Whom I pray you did he for his weaknesse refuse? Whom did he for his low estate & basenesse despise? Nay, whom did he not (if they desired help) help? Did he not receive, & most gently intreat Peter, although he had forsworn him? Did he not shew himself most gently, lowly, & louing to Zacheus, to Magdalen, to the Samaritan adulteres, and to John 8. 12.

the

## Christs Sermon

Who be the  
bruised reeds,

Pla. 72. 4.

How we must  
iudge.

the theues hanging on the crosse, with many other, (though they had most deadly sinned, and offended him. These, and such like, are these bruised reeds and smoking flare, which must not be terrified, broken, nor quenched: but cherished, strengthened, comforted, and repaired. And so Christ doth indeed: for he bleth all them most tenderly which are weak, which are laden (with the burden of their sinnes) and which are oppressed with pouerty, or any kind of calamity. And when he hath gently and voluntarily drawne them vnto him, he taketh them by comforteth them, cureth, refresheth them, confirmeth them, and readily helpeth, and deliuereith them euen with his owne hand. And the Prophet prophesied long before, that he should indeed be such a one, saying: Hee shall iudge the poore of the people, hee shall saue the children of the needy, and shall subdue the oppressor, he shall deliuer the poore when he crieth: the needy also, and him that hath no helper. He shall be mercifull to the poore and needy, and shall preserue the soule of the poore. And this he doth now still by his ministers, which preach the gospel to the poore in spirit, as well as he did then.

He shall bring forth iudgement in truth. This world also hath his iudgement: but it both is deceived, and doth deceive. Because it seeth nothing, but that which is apparant to the eye: but Christ seeth the inward secrets of the hart, and iudgeth the very thoughts of man. The world, for the most part, doth not rightly iudge an hypocrite, whose heart is spitefull, ambitious, and foule with other vices and vncleane desires: but it taketh him to be a holy, and innocent man, and one which leadeth a holy life. But Christ iudgeth not according to the externall shew, for his iudgement is infallible, and perfitt. And he teacheth vs to iudge after the same sort, that when we iudge either our selues, or other men, we should not looke to the outward face, but behold and examine the inward man, and hart it selfe. For in our selues we must first diligently consider that foule vice, which is the roote of all vices, namely, selfe loue: we must looke vpon the incredulity of our harts: and we must search our hearts, which want all feare, faith, and trust in God.

For

For when these capitall faults, diseases, and hellish furies are put out, choked, & quenched, then those outward faults are easily reformed. He shall not faint, or be discouraged (or) he shall not be pensive, or carefull, or wayward, or vntractable: that is, he shall not be troublesome, nor fierce: he will not drive men from him, through the austerity, or fiercenes of his countenance: he will offend no man with his high, & haty words: but he shall haue a great and continuall desire to shew himself, humble, lowly, gentle, and easie to be spokē vnto. To be short, he will do euery thing, and seeke allwaies how he may set iudgement in the earth: that is, how he may finish his worke: that he may truly execute and performe the office committed vnto him: that he may adorne, and see vp equity and iudgement in the land: that is, that he might correct, reprehend, amend, punish, and take away vngodlines, wickednes, and sinfull deeds: and that he might teach, instill, aduance, and commend godlinesse and vertue in all men, to make them shie the euill, and do the good. It followeth. The Iles shall waite for his law: that is to say: his doctrine shall be further spread, and be published in moe regions then the law of Moses was, which only was kept within the borders of Iury. This doctors doctrine shall be further spread. For euen the Gentils (which he here meaneth by the Iles) shall, and do looke for that doctrine, that is, it shall goe through the whole world. The Hebrew word *Thorah*, which the Translatoz interpreteth law, signifieth also doctrine, and may well be so translated. Now then this *Thorah* or doctrine of Christ, is that sauing doctrine of the gospell, which ministreth vnto vs true ioy and comfort, and giveth a present helpe and salue for euery soze and sickenes that happeneth vnto vs. Mathew alleageth this prophesie, and after ward sayth: In his name shall the gentils trust, Mat. 23. 39. according to the Greeke Translation of the setuenty interpreters, who haue rightly expounded this prophesie. For in the Gospell the name of Christ is published, preached, and sayd to bee our most redy and alone helpe, and safeguard, and saluation in all miseries and necessities.

As Peter sayth to Cornelius the Ethniike shewing him

## Christs Sermon

Act. 10. 43.

1 Cor. 1. 30.

Esa. 42. 5.

Iohn 8. 32.

him the right way of saluation: the words be these. All the Prophets giue witness to Christ that through his name al that beleue in him shall receiue remission of sinnes. Neither by any other name but by the name of Christ be sinnes forgiven: through his meritts onely, and not any of ours, haue we forgiveness of our sinnes: by his meritts only be we sinners forgiven. Christ alone, and none but Christ is our righteousness.

But let vs go forward with the prophesie out of the same chap. Thus saith the Lord: He that created the heauens, and spread them abroad: hee that stretcheth forth the earth and the buddes thereof: he that giueth breath vnto the people vpon it, and spirit to them that walke therein. I the Lord haue called thee in righteousness, and will hold thy hand, and I will keepe thee and giue thee for a covenant of the people, and for a light of the Gentiles, that thou maist open the eyes of the blind, and bring out the prisoners from the prison and them that sit in darknes out of the prison house.

Behold heere, and see how plainely, sweetly, and graciously God the father setteth forth his sonne Christ: yea, how excellently he describeth his person, and his office. He doth not say he should be an angry, and imperious Moses, or some fearefull or proud prince, who with his high looks should awaze men: he doth not say, his sonne at his coming should be such an one: but he saith that he should be a mild and officious doctor & teacher, which should studdy and seeke for nothing else, but to bring his by-wanderers into the right way, to teach and instruct the ignorant and rude, and to bring them that are in error vnto the truth (which may saue their soules): and to comfort, erect, fortifie, and to encourage the faint-hearted, sad, sorrowfull afflicted, and men driuen to desperation: and to certify them of Gods free mercy, and great grace, and to deliuer them from all dangers, and calamities both of body and soule. And least any man should doubt of these so great, excellent, and infinite benefits, which heere he promiseth by Christ, he speaketh first and so; most of his great, and incredible

omni,

omnipotency, saying: that he is the Lord which maketh all things, which sustenteth all things, and which cherisheth, refresheth, governeth, and guideth all things. But if he can doe these things, (as certainly he can) then can hee also performe this that he promiset. As if he should say thus: **Christ's righteousness,**  
 as surely as I haue made heauen, and earth, so surely, and truly will I call or send Christ into the earth. I the Lord haue called thee in righteousness. We were all vnrighteous and so boyd of all righteousness, that of necessity one must needs be sent of such righteousness, that he might in our behalfe satisfie Gods iustice, and teach vs true righteousness, and print it in our heartes. This one is Christ, the sonne of God, in whose mouth is found no deceit: he is the author & lively patterne of all righteousness: nay, he is perfect and very righteousness it selfe, and he by that his most perfect righteousness hath redeemed vs most righteously, from Sathans tyrannicall power, and all other malladies. God called him that he might teach vs, and not teach vs only, but also endue vs w<sup>th</sup> true righteousness, for w<sup>thout</sup> him there is no righteousness. I wil hold thy hand and I wil keepe thee. Although Christ be the stone of offence, and signe which is spoken against (for we see sathan & the world with all their power, wisdom, and hypocritticall holines set themselves ioyntly against him: yea and that with such strength, diligence, force, and violence, that oftentimes the outward face of the true church appeareth miserable, and seemeth not able to stand and save it selfe from such wrong enemies which are so forceable, cunning, subtile, and deceitfull: so that it is not much vnlike, but the Gospel should be trodden downe and be destroyed) though I say Christ bee thus spoken against: yet notwithstanding that Christ and his word with all that beloeue his word persist and gloriously flourish. whereas the aduersaries of Christ and Christians with all their subtile deuises, shall be brought to extreame calamity, be destroyed vtterly, fall horribly, & miserably, and perish eternally. And yet doth not mans strength and power, here fight against men (for then the victory should be

Luke. 2. 34.

The faithfull  
are safe in all  
persecutions.

## Christes Sermon,

be vncertaine, & our state vnsstable and weak) but the mighty hand of God the father, which createth, and preserueth al things, doth keepe, and vphold Christ, and therefore he cannot be ouercome, mooued, or destroyed. For who shall take him out of his hands of him that made al things, which is almighty and liueth for euer? And this is a great comfort. For, the Church being in this world of men so contemned, with perills so indangered, with rauening wolues so inuironed, and with the wiles, deceipts, subtilties and crafty inuentions of the aduersary so compassed and assailed. And although this king & lord of the Catholick church come into this world as a mild doctor, without any such pompe, as worldly Princes vse: so that the world supposeth, that there is no strength, power, ayd, or helpe for vs in him: yet haue we on our side, a most mighty and invincible strength, with certaine and present ayd and succour, euen by right hand of the Lord, which taketh vp, defendeth, sustai- neth, strengthneth & keepeth Christ, and al that belone in Christ. And I haue given thee for a covenant of my people. Though Christ and his Church be very contemptible and haue no beauty at al in the sight of the world, yet in this haue we true fortitude, sure safety, great security, sound stability, and al comfort, that God hath promised: that he himselfe wil be our father, & yf he hath made vs his child; en. But now least we should despaire, least we should be driuen to doubt of this so great grace, and least we should sometimes stagger about this his so fatherly dealing, and ready good wil towardes vs: He hath given vs for a gage, and pledge, his only begotten sonne. and with him hath he established, and confirmed the league of his promised grace. With what greater and more precious pledge (I pray you) or with what more vndissoluable league could he ratifie vnto vs his promise of graunted grace? Christ the onely sonne of God, and himselfe true God, is come vnto vs, and is made our attonement. Al the promises of God in him, are yea, and are in him Amen.

Christ is giuen  
of God for a  
signe that  
God is at one  
with vs.

To



To be the light of the Gentiles. This also the holy Ghost speaketh by the mouth of Simeon, saying: No yne eyes haue seene thy saluation, which thou hast prepared before the face of all people. A light to be reuealed to the Gentiles, and the glory of thy people Israell. Also Iohn saith: This was the true light which lighteneth every man that cometh into the world. And Christ sayth: I am come a light into the world, that whosoever beleeueth in me, should not abide in darkness.

Luke. 1. 32.

Iohn 1. 9.

Iohn 12. 46.

Note therefore here that where Christ is not, there is nothing but horrible and deepe darkness, and terrible blindness and (which is worse) whot enmity against God.

That thou shouldst open the eyes of the blind. &c.

This did Christ performe both bodily and spirituallly. For to them that lack their eyes. he gaue bodily light, and to al vs which are blind, (that is to say) which neither know God nor our selues, by reason of our corruption and blindness taken of Adams fall,) he doth giue spirituall eyes. and doth spirituallly lighten vs. with the true knowledge both of God, and our selues. Hee deliuereth vs also from the captiuitie of Sathan; which were Captiues and Bondslauces of the Lawe, sinne, death, and the Demill. And hee deliuereth vs from all these cruell enemies by his truth, if we beleene his word, when we here it preached.

An other prophesie also like to this haue we in Esay: where he prophesieth likewise of the Kingdome of Christ, saying that he should be no carnall Lord, or Prince of this world: but a spirituall King and doctor of his Church. The wordes of the prophesie be these.

Hearc yee me O Ihesu. and harken yee people from farre. The Lord hath called mee from the wombe, and made mention of my name from my mothers belly; and hee hath made my mouth like a sharpe sworde, vnder the shaddow of his hand hath he hid me, and made me a chosen shaft, and hid me in his quiver, and sayd vnto me, thou art my seruant Israell. For I will bee glorious in thee. And I sayd

Esay 49. 1.

## Christes Sermon,

I haue laboured in vaine, I haue spent my strength in vaine, and for nothing: but my iudgment is with the Lord, and my worke with my God. And now saith the Lord that formed me from the wombe to be his seruant, that I may bring *Iacob* againe to him, though *Israel* bee not gathered, yet shall I bee glorious in the eyes of the Lord, and my GOD shall be my strength. And he said, it is a smal thing that thou shouldst be my seruant, to raise vp the tribes of *Iacob*, and to restore the desolations of *Israel*. I will also giue thee for a light of the Gentiles, that thou mayest be my saluation vnto the end of the world.

Here do we see that Christ being sent from his Father, as a doctor, calleth vnto him not onely the *Iewes*, but also all the nations of the earth. And least any should be offended at his base and homely countenance which he should beare amongst men: he maketh mention of his calling, saying, that *GOD* hath called him euen from his mothers wombe, to be a doctor of his church. Wherefore he saith, his mouth is a sharpe sword, that is, he is a teacher, whose doctrine is forceable, and mighty in operation, which can moue, draw, stirre, renew, and change men: and further, a doctrine, which searcheth the inward secrets of the heart, and pierreth the hidden parts of the breast, according to that of Paul. The word of God is liuely, and *ἰσχυρὸν καὶ τεμαχιστὸν* *ὡς ἡ μάχαιρα διείρηται*, mighty in operation, and sharper

Hebr. 4.12.

The force of  
Gods word.

then any two edged sword, and entreth through, euen to the deuiding a sonder of the soule and the spirit, & of the ioynts and the marow: and is a discernor of the thoughts and intents of the heart: neither is there any creature which is not manifest in his sight. Well therefore and truly is his mouth of doctrine called a sword. For it cutteth to the quick, and it searcheth, cramineth, and trieth most diligently and exactly all things, it roseth out all the euil affections of the mind, it openeth the filthy sores of sinne, and launceth the festered impostumes of our soule affections, and reneweth and changeth the marow & bones of man, (to wit) whole man. And with the same his sword, that is to say, his mighty word,

hs

he subuerteth and sacketh Sathans kingdome, and destroiet  
 eth his whole army (to wit) sinne, the law, and hell. This  
 doctrine also is true, firme, inuincible, constant, stable, and  
 mighty. For as an arrow which in his flight cannot bee Sathans  
army.  
 holden or stayed, and which leueled, neuer misseth, but hit-  
 teth the very marke: euen so his word once uttered can-  
 not be called back. His doctrine also is sure, strong, and  
 mighty, and chaseth the aduersaries away, and breaketh &  
 leuereeth all things as it were with a sharpe shot arrow:  
 so that no man is able to stand or speake against it. Were  
 not the Pharisees and Saduces put to silence at the mighty Mach. 22. 34.  
 and deuine doctrine of Christ? In so much, that none was  
 able to answer any thing: neither durst any from that  
 time forward, aske him further question. For hee was not  
 such a teacher as was Moises, and the Priests of the old  
 law and testament, which were his ministers. He taught  
 not as they did, but as the Lord himselfe, who is mighty in  
 authority and maiesty, both of person and doctrine, and  
 who excelleth his aduersaries, and can very easily so ouer-  
 come, beate downe, breake, and pierce their hearts, that  
 either with their mouthes stopped they should be confound-  
 ed, or else with admiration amazed, they should be asto-  
 nished. As we read in Iohn, where the seruants of the Phari-  
 sees, and high priests, being demanded wherefore they tooke  
 not Christ, answered. Neuer man spake like this man. They Iohn 7. 46.  
 were sent to haue laid hands on Iesus, and to take him:  
 but when they heard him speake, they were so ouercome  
 with the maiesty, and powere of his words, that they  
 could neither touch him, nor hurt him. Herod thought  
 to haue murdered Christ in the Cradle, and the Iewes  
 dayly went about nothing else but to kill him, but the  
 houre was not yet come. God the Father defended him  
 with his hand.

He is also the seruant of God, because of the office, mini-  
 stery, and seruice which he doth, sheweth, and performeth  
 for vs, to wit, because he beareth and taketh vpon him our  
 sinnes, and sheddeth his blood for vs, as hee witnesseth of

## Christ's Sermon

himselfe in Iohn, saying: As my father commanded me, so I do. And in another place hee saith, Father I haue glorified thee on the earth. I haue finished the worke which thou gavest me to do. His father also called him Israel, because he should be a more mighty and better Israel then euer Iacob was. For, the posterity and children of Iacob were for the most part, of the carnall Israel, which glorifieth not God. But Christ begetteth true Israelites, which are strong and mighty in God, and with God, by whom the name of God is praised.

But here Christ doth by and by complaine, that few acknowledge his benefit and service giuen and offered vs: and that this voluntary service, and gracious benefit of his was euill bestowed, and quite cast away on many. As it is written in Iohn: Hee came vnto his owne, and his owne receiued him not. The Apostles also complaine on the saying: Who will belecue our report? Yet this comforteth him, that this labour and worke of his was the worke of God the Father, who would finish it well, and saue his seruants, and comfortably end it, and giue the Gospell such successe, that it should be very fruitfull, and not returne in vaine, although the number of them that truly loued it seemed but small. The Lord knoweth his in whom the Gospell is mighty. Although the most part of men would not heare him, but dye in their errors: some yet notwithstanding, who belieued the Gospell, were deliuered and saued, vnto whom the Father sent him, that all Israel should not perish. And although all the Iewes receiued him not, yet for all that was he not forsaken of euery one: nay, God the Father hath many more seruants in the earth, amongst whom hee will haue him glorified. For he was to be the maister, teacher, and Saviour of the Gentils also, and all people, which dwell in this world. The words of this Prophecie, Paul and Barnabas pronounce with great boldnesse against the obstinate and stubborn Iewes dwelling at Pessidia in Antiochia, which withstood those things which Paul had spoken: but Paul and

and *Barnabas* said boldly, It was necessary that the word of *God* should first haue beene spoken vnto you, but seeing you put it from you, and iudge your selues vnworthy of euerm-lasting life, loe wee turne to the Gentiles: for so hath the Lord commanded vs, saying, I haue made thee a light of the Gentiles, that thou shouldest bee the saluation vnto the end of the world. *Paul* speaketh of this calling of the Gentiles *Eph. 3. 6.* to the *Epheſians*, where he calleth the Gentiles inheritous also, and of the same body, *συλλήβωμα τῆς σαρκα καὶ ὀστέων αὐτοῦ*, and partakers of his promise in Christ by the Gospell, And Christ saith in *Isay*: The spirit of the Lord is vpon me, therefore hath the Lord annointed mee, he hath sent mee to preach good tidings vnto the poore, to bind vp the broken harted, to preach liberty vnto the captiues, and to them that are bound the opening of the prison. To preach the acceptable yeare of the Lord, and the day of vengeance of our God, to comfort all that mourne: To appoint vnto them that mourne in Zion, and to giue vnto them beauty for ashes, the oyle of ioy for mourning, the garment of gladnesse for the spirit of heauinesse, that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. *Isay 61. 1.*

*Luke* in the Gospell saith: that Christ on the Sabbath day entred into the synagoge in the city of Nazareth as his custom was, and stood vp to read, & there was deliuered vnto him the booke of the Prophet *Esaias*, & when he had opened the booke, he found this place of *Isay*, now recited, & when he had red it he closed the booke, & gaue it againe to the minister, and sat down. And the eies of all them that were in the synagog were fastned on him, then he began to say vnto the. This day is this scripture fulfilled in your eares. And they all bare him witnesse, and wondred at the gracious words which proceeded out of his mouth. Thus doth the Lord apply this Propheſſie to himselfe, to whom it only belouged. He is not here described as a mighty king in worldly power: but as a teacher and minister, which in this world should bee of base state, and as a seruant, whose whole study, trauell, care, and diligence, is totally set to serue, redeme, cure,

## Christ's Sermon

and keepe, such as bee miserable, afflicted, sorrowfull, and broken in heart.

*Anna,* This is a noble and famous Prophecie, and certainly worthy to bee well considered, inwardly pondered, and deeply fixed in the minds of all the godly. Wherefore I pray you expound it, & declare me the meaning of it, verbatim, as you did before, to the end I may both the better understand it, diligentlier consider it, & the longer reme[m]ber it.

*Vrb.* Esay doth passing well, and plainly here describe Christ, and better indeed then tong can vtter, and in such words, as whercof a man may conceiue especiall comfort. Goe to then, as you desire, let vs examine euery word particularly. Where as the Prophet saith in the person of Christ, The spirit of the Lord is vpon me: He signifieth, that he was consecrated, annointed, and ordeyed of his heavenly father, to be our Priest and teacher, that wee should not doubt, but whatsoeuer Christ saith and doth, it is the word and deed of the holy Ghost. And then he saith: Therefore the Lord hath annointed me. Kings and Priests in the law were chosen, and called to their offices by annointing. Wherefore it was comenient, that Christ, in as much as he was the true and eternall King, and high Priest, should be annointed: but not with oyle wherewith the body is annointed, but with the holy ghost the fulnesse of all grace. Of the which annointing, the Prophet speaketh in the Psalmes. But to the end wee might know what kinde of ointing that was, and what a King and Priest Christ should bee, hee addeth, To preach good tidings vnto the poore, and to comfort all that mourne.

Here the Jewes, being deluded by that fanaticall spirit, conceiued a haينه and foolish opinion of their Messias, to wit, that he should come with a worldly traine, in corporall magnificence, and princely pompe, after the maner of earthly kings: and that he should be fearfull to his foes, and raigne corporally here on the earth, and giue the Jewes such abundance of worldly goods, that they should exult in all pleasure, wallow in all corporall wealth, & be Lords

The vnction  
of Christ.



of all the earth, &c. Such an one is the Jewes Christ, & no doubt a godly trim Christ. And yet are not the Jewes alone in this error, but euen some also at this day, which in name are called Christians, but not Christians indeed, are deceived with this fanisie. For now that Christ is brought to light, and the doctrine of the gospell euery where knowne, many are found yet so fleshly harted, that they seeke and looke for nothing else in Christ and the gospell, but wooldy wealth, security, ease, quietnesse, dignities, honours, and abundance of all things. And so playing the Jewes, deuise vnto themselves a Jewish and carnall Christ, which should heere in earth, onely, giue them pleasures and wooldy wealth: as the Capernites did in Iohn which followed Christ onely, for the feeding and filling of their bellies. They regarded not faith nor heavenly riches, which are the gifts that Christ specially both giue. And so do our vagabonds now a dayes with vs, which onely gape and hunt for other mens meat, and seeke nothing but ease. As for the grace of God, true righteousness, godlinesse, and a good and sound conscience, they neither at all know them, neither are they desirous to haue them. But if they know any fauours and louers of the Gospell, to them they haue them, saying thus with themselves: We shall now be well: here shall we get both ease and maintenance: here shall wee scrape vp so much mony as will finde vs, that we need not labour: wee will desire these godly mens ayde and almes. Wee shall not surely (say they) want their helpe, they will bestow their liberalitie vpon vs. For the Gospell teacheth loue, which is liberall, and bountifull and alwayes ready, and bent to helpe, and support euery man. There are at this day many such euill men and beggers, which seeke not the setting forth of the Gospell, but their owne ease, and how to liue idly, and so get themselves to good protectants, to whom they vaunt and set forth themselves vnder the name of the Gospell, falsly pretending religion, and say, that for professing of the Gospell, they are fallen into these perills and pouerty, and they saue themselves to

Iohn. 6, 26.

## Christes Sermon,

False Gos-  
pellers,

be for the words sake spoiled of their goods. And thus vnder the pretence of religion they deceiue many good men, which thinke themselves of duty bound to helpe them, both with their goods and bodies, and all that they can, ministering vnto them, both meate, money, and apparell. This kinde of people creepe into all places where the Gospell is taught, and they loue it for none other cause, but onely for the maintenance of their idle life. If it were not that vnder pretence of the Gospell, they can fill their bellies, they would vtterly despise it, and spit at it. And here I speake no vnt ruth. I know what I write: I haue knowne many which haue bene robbed of much money by these scelerate and greedy Gospellers, which vnder pretence of the Gospell, onely for the belly sake and ease, falsly professeth themselves to be religious. Wherefore seeing that Sathan tealeth not by his members thus to slander the Gospell, and in this behalfe to deface it: Wee must as we can cure this soze, and bewray and discouer these circumcisers, and detect their subtilties and deceits, that euery man may take heed to himselfe, and trust not (to his great hindrance) euery one that falsely professeth the Gospell, and goeth a begging vnder the colour of religion. Wee see it often, that these vagabonds come crutching, whining, and weeping to the fauourers of the Gospell, and complaine, that for profession of the word they are driuen out of their cities, and houses, and spoiled of their lands and substance, &c. And so eloking their leud and wicked life, with the name of the Gospell, abuse it to the satisfiing of their bellies, and greedy appetites, and craue help for Christs sake; for the gospels sake, and for brotherly loue, and charities sake. And yet will they not be pleased with an indifferent good almes, but craue (as it were of due) some-time money, some-time victuals, and some-time one thing, and some-time an other: and by this their importunate begging, fill their bagges. And when we haue helped them with our liberallitie and cherished and fed them long: at the last, we find them to be runagates, deep dissemblers, & vile wicked persons.

persons, and nothing lesse in deed then that which they doe pretend. Every place is now full of such idle vagabonds and naughty fellows. Some of them also be so impudent, that they go euen to the preachers, and creeping into their bosomes, make them by their importunate begging, not onely giue them and helpe them of their owne charge, but also, in Christs name gather for them the almes of other citizens, yea euen the beneuolence of the whole congregation, with which those that be worse in deed, should be relieved. There is almost no cullion, no varlet, no pedler, no ale knight, no glutton, or greedy fellow, which cannot brag, set forth, and help himselfe, vnder a false colour and name of the Gospell. And which is strange. The Caroloistadians and Anabaptists, who professe a wonderfull kind of modesty, moderation, straightnesse of life, temperancie, and holinesse, when as they are for herisie dyuen out of their owne country, come to vs and are neuer satisfied. Nay, they are neuer pleased if you giue them neuer so much. There is no Iune that they can or will take in good part. And as for meate, these delicate and disdainfull fellows will haue none set before them but that is of the best and finest. This kinde of men is most mischieuous and wicked of all men. For they be most dangerously corrupted in opinion, and erre shamefully in the article of faith, and very impudently and obstinately, either hold openly, or nourish priuily, most seditious and pestilent opinions. But besides this, their life and manners are so ill, so dishonest, so foolish, so without grace, so clownish, and so rude, that the most barbarous people of the Turkes, and Jewes, are in life and manners to be preferred before them. And such though they be, yet neuertheless, so great is their impudency, dishonesty, impiety, and wickednesse, that vnder the name of Christianity and the gospell, they desire, and also loke that men should see, cherrish, and clothe them, and giue them entertainment with the best. And thus they require and seeke nothing else in Christ, but these tempozall goods, commodities and pleasures of this life,

Caroloistadians  
and Anabaptists.

## Christles Sermon,

Such as did the common people of the Jewes. As for the Gospel, they neither care for it, seek it, nor love it, as by many unfallible arguments appeareth in the most of them.

*Anna.* Wheresoeuer Christ is conuersant and taught, there must needs Iudas be, also who regardeth nothing but the bag, and thinketh of nothing but how to fill his purse and his belly, and seeketh nothing but means how by fraud, shifte, wiles, and guiles, hee may enrich himselfe with his thirty pence, and betray innocent Christ. And so now aduaies do these brain-sick, foolish, and mad heads. And yet they be not alone, for in the same number with them, may we put also the Papists. For what else I pray you doe they, and haue they sought in Christ all their time, but temporall riches, carnall commodities, and worldly dignities.

Papist, Ana-  
baptist, and  
Jewes, all in  
one error.

*Vrb.* Well, let vs here leaue these bagabonds and ill men, and let vs returne to the interpretation of the Prophets.

*Anna.* To that am I most ready, for I had rather heare of my Christ my Lord, then of their villanies and wickednesse, which for a time were coloured and hid with the cloake of religion and profession of the Gospel, but now God bee thanked, well discovered and brought to light. Wherefore I pray you go to the exposition of the Prophets.

*Vrb.* Esay vnderstandeth an other kind of Christ, hee setteth him forth after an other sort then this fantastickall and foolish kind of people doe. He saith not that he should stand on his pantophles in princely pomp & magnificence, eyther yet be a prouider onely for the belly, or a minister of pleasures: but he saith that hee should come as a preacher and Apostle, who should rule his Empire by the word & spirit. And to the end wee should not looke for any magnificence, carnall pompe, pride, or worldly insolency in Christ. Esay saith, He cometh to preach good tidings, or the gospel, to the poore: that is, to the afflicted and men oppressed with calamities & miseries. Worldly Kings and princes haue nothing to doe, and vouchsafe not to deale with the feeble vile, contemptible, deafe, lame, blind, wretched, poore, afflicted, miserable, and diseased persons, but they are delighted

Christ a  
preacher.

Christ com-  
meth to the  
poore and mi-  
serable.

in the company of the healthful, handsome, pleasant headed, well mannered, beautifull, iocund, ioly, rich, honorable and couragious courtiers. I say, they loue and desire the company and presence of such, that they may serue them, honour them, and be delighted with them. But Christ came into this world for the miserable and afflicted, that he might comfort, encourage, heale, helpe and deliuer them. For Christ is not such a poore and simple King as earthly kings be, who stand in need of other men, and must needs haue their helpe, counsailes, comfort, seruice and ministrations: Christ is no such king, but an euertlasting king, a rich king, a plentiful king, a king of wonderfull great power, maiesty and might, who is the wellspring, author, and giuer of euertlasting life, and therefore standeth in no need of our seruice, riches, or obedience. But he is a King of such great mercy, godnesse, liberty and bountifullnesse, that he hath not these great treasures and glorious riches for himselfe alone lying on them like a couetuous *dragone*, miser and pinch penny, but he maketh them comon unto vs, & largely and liberally bestoweth on vs these his great substances, wonderfull treasures, and precious Jewels. Wherefore he cometh not to the strong and mighty: but to the afflicted, poore, and sinfull. Saint Luke translateth the Hebrew word *Enonim* *Enonim* (that is) to the poore. And the 70. Translators vse this same word *Enonim*. Where-vpon it is likely that the Hebrew text which the seuentie interpreters followed hath not *Enonim*, but *Enim* of *Eni*, which word Zachary hath in his 9. chapter. And that word signifieth poore, heauy, humble, oppressed, brought low, or base condition, and afflicted, all is one, for by both these words are ment those, to whom Christ in Math. called poore in spirit, (who receiue the Gos-  
 pell and to whom the Gos-  
 pell with fruit is profitably  
 preached.) Which haue broken and contrite hearts, and  
 troubled consciences: which feele the burden of their sinnes,  
 and talk of the wrath and iudgement of God: which are  
 horribly afrayd of Gods indignation: and so feare thereof  
 begin to dread, quake, and tremble: and which vnceasingly

As a miser on  
 his money  
 Which thinks  
 himselfe  
 rich & strong  
 in righteous-  
 nesse and ho-  
 nestie as did  
 the Pharisae.  
 Luk. 18. 104

Luk. 4. 18.  
 Math. 5. 3.  
 Math. 11. 5.  
 Luk. 8. 8.  
 Who be the  
 poore in spir-  
 it, and who  
 100.

long

## Christ's Sermon

These be the  
good ground  
which is spo-  
ken of.  
Luke 8. 8.  
A happy hea-  
rines.  
Luke 8. 8.

long and look for the grace, and help of God: and which with ardent, great, and continuall prayers desire and craue no- thing else but that they may be deliuered from their sinnes and obtayne the grace and fauour of God, these men which are thus affected, are most fit schollers and disciples for the doctrine of the Gospell. And these are, that good ground in Luke which bringeth forth fruit.

Math 9. 12.

Fear of per-  
dition: a signe  
of election.

On the other side they which doe not acknowledge their sinne, which see not their misery, which feare not God, which desire not his grace, and which couet not his mer- cy, (such as be the hard hearted and blind children of this world, holy hypocrites, and *ἀνθυποκριτοι* secure fellows, which know not how to repent them of their sinnes) these I say desire not, regard not, and waigh not Christ and his Gospell. And therefore both Christ pronounce a sharpe sen- tence against them, saying: The whole need not a Phisician but they which are sicke. I am not come to cal the righteous but sinners to repentance. By these righteous in this text, are meant such as be negligent, proud, and haughty spi- rits, which are bewitched by a false perswasion of them- selues and thinke that they be already iust, and doe not ac- knowledge their sinnes. And therefore are presumptuous, carelesse and stubborne, and feele not their owne miseries, and remember not (as they should) death, the day of iudg- ment, and the wrath of God to come. All which must needs come vpon this world. but being deeply drownd in car- nall security, haue their mindes busied about nothing but the transitory thinges of this world, and are nothing tou- ched with the desire of the life to come and euermasting sal- uation.

True ioyfull  
tidings,

The Prophet teacheth in the words following, what the fruits of this Gospell are, and who these poore and af- flicted are, saying: That I might bind vp the broken hear- ted: These tidings are indeed true ioyfull tidings: these are comfotable and pleasant newes to heare: these tidings are full of consolation, Moses and his law teacheth vs to acknowledge our sinnes, and the curse due to vs for our sinnes.



finnes. This knowledge of the law terrifieth our consciences. For the law only sheweth and reuealeth finnes, but it taketh them not away, but leaueth them still in our remembrance. And where finnes be, there death hath dominion, there is trembling, feare, horror, heauines, and desperation, so long as the conscience, which is the place of torment, and storehouse of sinne is disquieted, and feareth death. Such then as feele their finnes are the contrite in heart and most afflicted of all men: these see their misery, calamity, and danger: but to heale themselves, and deliuer themselves out of such danger and miseries, they are of themselves in no wise able. But when as Christ cometh accompanied with the healthfull preaching and doctrine of the gospel, then cometh their comfort and consolation. Because the Gospel offereth and freely giueth forgiveness of finnes, true holines, and euermourning life to all that faithfully beleue. For thus it saith, speaking vnto the poore sinner: If thou be a sinner, if thy conscience be troubled, if thou be afraid of death, and if thou feare Gods iudgement, marke what thou must doe. Fly vnto Christ who only can; and will of his owne good will saue and deliuer thee. For to this end, God the father sent him. Beleeue in him and for his sake all thy finnes shal be forgiven thee. For he toke thy finnes vpon him, and he suffered & satisfied for them. When thou hast thus done, then is thy conscience, merry, pacified, and quieted. Because it hath through faith taken hold of Christ, who hath taken away the hand writing of an euill conscience, which was altogether against vs, miserably tormented vs, graciously bered vs, and daily disturbed our peace, and hath blotted it out, and naped it to his crosse, so that there is no cause why the man that beleueth in Christ should quake, tremble or feare for his finnes or should flye from God as a seuerer iudge. For God is now become fauourable vnto him, & hath forgiven him all his finnes for Christs sake, in whom he beleueth. And this faith in Christ bringeth present helpe and consolation to y penitent hart: it comforteth & strengthneth y man y before was

None need  
 feare nor des-  
 payre for his  
 finnes.

## Christs Sermon

was dismayed: so that now he may plainly know, that God for Christs sake, will not hereafter be a seuer, and fearefull iudge vnto him: but a louing, mercifull, and tender father. And this is the true, and perfect binding vp, and healing, and curing of sicke, wounded, and feeble hearts. For, the heart neuer findeth true, and sound comfort, grace, and life, but in Christ Iesu.

It followeth, That I should preach to the bond, liberty. By disobedience, we were made seruants, and bond-slaves of Sathan, and so should haue remayned for euer, if Christ had not deliuered vs. But he became ἀντάλλαγμα τῆς ἀπώτης, the price of our redemption, and he by his death deliuered vs from that captiuitie of Sathan, as Dauid saith: He went vp on high and led captiuitie captiue. And, hath spoyled the principalities, and powers and hath made a shew of them openly, and hath triumphed ouer them in the same crosse. That is Christ ouer-came those Princes, and powers of darkenesse, which had throlne downe man into the Kingdome of sinne, death, and damnation: and by his owne power, he hath spoyled them of their prey, as Saint Luke sayth: The stronger overcame the strong man being armed, and keeping his palace, and tooke away all his armor. That is, Christ deliuered man-kind, and tooke his seruants out of the power of darkenesse, and brought them into his kingdome of light, as you haue heard before, out of Zachary and Esay. This pardon, redemption, or remission, hath Christ him selfe giuen forth, and preached in his gospell, and hee hath commanded his Apostles, and all the preachers of the gospell, to teach the same euen vnto the end of the world. For what else is the Gospell, but such a Sermon of Christ, as telleth vs, that he did fight a combate hand to hand with Sathan, and hath in the same open combate, not fraudulently, and deceitfully: but valiantly, and with a diuine force subdued, ouer-came, and conquered the Deuill, and by that victorie hath so deliuered, iustified, and for euer saved vs (which were once his captiues, bound vnder sinne, and death) that we may now haue peace with God, and being

Psal 68.16.  
Col. 2.15.

Luk 11.21.

Zac. 9.11.  
Esay. 42.7.

deliuered

from that Tyrant, be brought to heauen, and raigne with God our heauenly father, as blessed Children for euer.

It followeth: *To the Captiues freedom.* By the word of God it is plaine, that we are sinners, and that we are as it were, cast into a prison, or Tayle, from whence neither by the force of nature, nor by al the good workes in the world we can deliuer, and saue our selues. We ought indeed to lead pure and unspotted liues, and still to be doing good, and flye from euill: and the law requireth the same at our handes: but our sinfull nature is slow to good, and farre from fulfilling the law, and maketh vs liue according to our carnall desires and concupiscences, which euen from our youth by is alwaies bent, and ready to euill. Whereupon it cometh that the law is more vrgent vpon vs, and still enforceth, compelleth, and commandeth vs to do good and threatneth death, and destruction, to them that doe euill, and so it happeneth to vs, as Paul said to the Galathians. Before faith came wee were kept vnder the law, and shut vp vnto the faith, which should afterwards be reuealed.

We be prisoners vnder the law, til Christ deliuer vs.

Gal. 3. 23.

When we looke into our heartes, and diligently consider how disobedient, stubborne and repugnant we are by nature to the law of God, then we plainly see, that the sacred law is nothing els, to al vs which are vnder the law, and as yet not iustified by faith, but a prison, in which for all our striving, and wrestling, wil we, nil wee, wee are imprisoned, and shut vp. For howsoever we professe and make a shew of holinesse, and gravity in our selues, with sober and discreet manners in the eyes of men, euen as though we kept the law: yet indeed, and from the heart, we doe nothing so plainly, so obediently, and so cheerefully as we ought: but we as men enforced, and constrained doe hyppocrittically all that we doe with vncleane, and filthy heartes. For the law by threats restrayneth vs from open crimes, & offences, and it brgett, blotteth, and restrayneth vs very extreamly, so that we do not keale, commit adultery, murder, slander, blasphemie, nor curse

The law a prison.

## Christes Sermon;

curse any body: but yet in the heart (where the wellspring, and cheefe root of all our workes are,) doth fleshly concupiscences boyle, some, wastle, and strue to burst out into ill deedes, and the more we bide it and wastle against it, the more it rageth, and boyleth, and becometh more violent, strong, heaby, rash, unruly, and stubborne. And as it happeneth in great floods, whose force, and course wee see by stopping, and staying with rampires ware greater, and more vehement, so that they wil not suffer themselves to be stayd, or stoppt, but at the last with great force and violence, bycake by the raples, rampires, and waterworkes, and flow forth amaine: so it happeneth here. For when the law bindeth, and keepeth in the luffs and fleshly desires of the heart with feare of punishment, that they dare not discover or shew themselves: then fretteth the flesh inwardly, and abhorreth the law, as it were a prison desiring to be set free, and at liberty from it.

When therefore, the law of God hath done his office in man, then he seeth in what danger he standeth. This misery, and wickednes of mans nature (in as much as it is not only, not able to keepe the law of God, but also doth utterly, euen abhorre it,) can not wel, according to the greatnes thereof, be either spoken in word or conceived in mind. Well then the confession of such our wickednesse, mallice, and blindnes, breedeth in vs humility when we see our selues to be no body: when we see that we are not able, to keepe Gods holy law: and when we see such filthy, and uncleane workes spring from the pestilent, filthy, and stinking pudle, to wit the heart, which is a rebell, and wanteth the faith and feare of God. Wherefore the workes of the flesh cannot truly be called good workes, neither doe they satisfie the law of God, For the law is spiritual. and therefore it must be spiritually fulfilled with the heart, and spirit. When we haue thus confessed our misery, then craue we the mercy of God, and then do we earnestly desire to be deliuered from the curse of the law & to be made righteous. And the more truly, and thoroughly that we acknowledge

The workes  
of the flesh  
cannot be cal  
led good.  
Rom. 7 14.

ledge, and feele our misery, and calamity, so much moꝛ earnestly and zealously do we craue and desire Gods help. But in all these euills we find neither help, noꝛ comfort, any where els but in Iesus Christ. He is the fulfilling, and end of the law, to all that beleene. If Christ do not helpe vs in this case, then do we stil abide and remaine captiues vnder the law in this toymēt and prick of conscience. But the father sent him foꝛ this cause, as Esay here witnesseth, that he might preach, and bring deliuerance to those that be thus captiue vnder the law. Which thing he then performed when he became accursed foꝛ vs, vpon the crosse, that thereby he might deliuer vs from the eternall curse of the law: And when he himselfe preached the Gospel saying. Come vnto me all you that are weary, and laden, and I wil ease you. And. God so loued the world, that he hath giuen his only begotten son, that whosoever beleueth in him should not perish, but haue euēlasting life. For, God sent not his sonne into the world, that he should condemne the world, but that the world through him might be saued And who so beleueth in him is not condemned.

No help but  
in Christ.

Gal' 3. 13.  
Mat 11. 28.  
Iohn 3. 16.

It followeth *The acceptable yeare of the Lord*. Christ saith in Luke that, Hee was sent to preach the Gospel to the poore, that is to comfort the world with glad tidings. Esay prophesied the same in this place (saying) & Christ should preach, that ioyfull oꝛ acceptable yeare, to wit, that after those dolefull dayes, the happy yeare should come, the time of Grace, the new testamēt, which Christ himselfe preached vnto vs, in which, we shall heare nothing but mere grace and forgiveness of our sinnes. This is that most happy yeare of *Iubilee* in which is published by the Gospel, full, perfect, euēlasting, and continuall liberty; and freedom from all our sinnes. Which thing Zachary sung thus in Luke. GOD hath raised vnto vs a horne of saluation, vnto vs in the house of his seruant Dauid. That is, the kingdome of saluation, as hee spake by the mouth of his holy Prophets, which were since the world began, saying: That hee would giue vs deliuerance from

The accepta-  
ble yeare of  
the Lord.

The yeare of  
Iubilee.

Luke 1. 69.

## Christes Sermon,

from our enemies, and from the hands of all that hate vs. That by Christ we might receiue forgiveness of all our finnes. This is euen so fulfilled, for Christ hath both preached, and daily doth preach, and also by his Euangelists, and Ministers, shall preach the same vnto the end of the world, as he speaketh of that yeare by Paul, who saith: We therefore, as workers together beseech you, that you receiue not the Grace of God in vaine. For he saith: In an acceptable time, I haue heard thee, and in the day of saluation, I haue succoured thee. Behold, now is *respiratio temporis* the acceptable time, behold, now is the day of saluation.

2. Cor. 6. 1.

Is not this a sweet and pleasant doctrine, to a troubled and terrified conscience? Here you see not one word that saith, that Christ should be a terrible Iudge, or one of whom we should be afraid. But euery word declareth him to be a most mercifull, and sweet preacher of glad tidings.

This iudgement is of the wicked.

But now it followeth: *The day of reuenge of our God.* This is fearefull, and yet it nothing toucheth them that beleeue in Christ. For this is not spoken against the beleeuers in Christ, but against the aduersaries of Christ, which will not beleeue in Christ: who, because they contemne this Iubile, and yeare of grace, and because they refuse the blessings offered in Christ, shall suffer the curse, and be abiected from God, as men that shall neuer, either seele, or enitey, any houre, or moment of that acceptable yeare, and blessed time. And seeing they would neither heare, nor see, the sweet Saviour Christ, they shall both perceiue, and seele the foule, and horrible Deuil Sathan, whose tyrany they shall neuer shake off.

That I might comfort all that mourne. This is the fruit of this preaching of Christ, that all that mourne, and are sad in heart, which were oppressed with continuall and excruciating anguish, being Captiues vnder the Law, Sinne, and death, may now receiue comfort, and be refreshed, in as much as they see, that now they bee released from their finnes. Therefore, their mourning, and sorrow vanissheth, and in place thereof commeth comfort & consolation.

And



And as they were in beleefe (before they received the Gospel) wild, crooked, unprofitable, and barren trees of unrighteousnes, and, as Ieremy saith, Wild brambles, heath in the wilderness, or bushes in the desert, the unfruitfull ground of this world: So, by faith of the Gospel, and this consolation, they shalbe most pleasant, and fruitfull trees planted by the water side, which take such deepe roote in this moisture, that, though euen the greatest heate of temptation should assaile them, yet doe they not feare, fade, or fall away, but their leaues flourish still, and are greene, and wither not in the dangerous drought or scorching heate of summer, but in their due time bring forth their frute. For, as they beleue in heart, so doe they confesse with mouth. Such as is the inward faith, such is the outward confession, and so doe they preach forth, without ceasing, the goodness of the Lord.

Hier. 17. 6.

The operation of faith,

It would belong to rehearse all that this Prophet onely hath prophesied of the ministry, and humility of Christ, in his former coming, and there be many things also spoken of this matter in other places, and titles of Christ: But, in good sooth, how say you: is not this an exceeding humility, and lowliness of Christ: that he would vouch safe to become such a King, whose Kingdome should lye on his owne shoulders, (that is to say) who had all vs wretched sinners, and our sinnes layd vpon his shoulders: We bare vs in his crosse, and offered him selfe a sacrifice for our offences, and after this sort louingly sought his lost shepe, and brought it in to the way. And this is the cause that they paint the child Christ with a crosse on his shoulders. Woolloly Princes in their kingdomes, are brauely painted, adorned, and set forth in their collours, and in sundry rich attires, with their armes blazed, and heades gloriously crowned, holding a Scepter in the right hand, and a round apple in the left. And wel so for they are Lords of the world, and therefore they vaunt themselves gloriously in woolloly magnificence, and corporall things: But, Christ overcometh in his crosse, and ruleth his kingdome, by his word,

Why Christ is painted with a crosse on his shoulders.

## Christs Sermon

**Dan. 9. 25.**  
**Joel. 1. 2.**

and spirit in hidden and inuisible things, after an unknown, and secret sort. Daniel prophesieth that Christ shall be a Prince, & haue his peculiar people. But he prophesieth in the same place, y<sup>e</sup> the Jewes should deny him, & kill him.

Joel calleth Christ the Raine, or Doer of righteousness, as one sent for the same purpose, to teach vs the true righteousness of God.

**Mal. 3. 1.**

Malachy calleth Christ the Angell, or Messenger of the testament. Or, as the seuenty Interpreters translated it, the Angel of righteousness.

Many such sayings as these, are in the Prophets, by which, nothing else is set forth vnto vs, but the ready will of Christ to help, and saue vs, with his lowlinesse, gentleness, humblenesse, & mercifulnes, in his former coming.

And, here I could recite all the prophetes which are written of his passion, how he humbled himselfe to the death, euen to the death of the crosse: and many other things, which the Prophets foretold of the spirituall kingdome of Christ, and how he now gouerneth vs. But these Prophetes will offer themselves more fitly in another place, where (God willing) they shall be expounded.

*Anna.* All the prophetes of Christs passion affirme that humble conuersation of Christ, in which (for our sakes) he walked in this earth. And therefore let vs prayer, & search, when this former coming of Christ should be.

**Dan. 9. 24.**

*Yrb.* First, I will speake of that swete Prophecie of Daniel, which plainly sheweth the time, wherein Christ would come. Seuentie weekes are determined vpon thy people, and vpon thine holy City, to finish the wickednesse, and to seale vp the sinnes, and to reconcile the iniquity, and to bring in euermlasting righteousness, and to seale vp the vision, and Prophecie, and to annoint the most holy. Know therefore and vnderstand, that from the going forth of the commandement to bring againe the people, and to build Ierusalem, vnto *Messiah* the Prince shall be seauen weekes, and three score, and two weekes, and the Streete shall be built againe, and the vail in a troublous time.

And

And after threescore and two weekes shall *Messiah* bee slaine, and shall haue nothing, and the people of the Prince that shall come, shall destroy the City, and the Sanctuary, and the end thereof shall be with a floud: and vnto the end of the battaile, it shall be destroyed by desolations: and he shall confirme the couenant wih many, for one weeke: and in the middest of the weeke, hee shall cause the Sacrifice of the oblation, to cease, and there shall be in the Temple, abomination and desolation. *¶* ( on the wings, ) or at the wings, shall stand abomination of desolation, ) and that desolation, shall continue vnto the end, or consummation of all things. *¶* it is decreed, that desolation shall continue vnto the end.

This Prophecie is some-thing dark, and it is vnderstood, and expounded diuersly, both of the Iewes and Christians. And therefore must we in intreating and expounding of it, bestow the more time. And worthy it is diligently to be handled. For it is one of the chiefest and notablest Prophecies that were haue of Christ. So great mysteries of our God Christ Iesu, doth it open vnto vs. I will therefore set downe the same in certaine Articles.

First of all must be noted, that the Prophet Daniel prophesied this in the captivity of Babilon, when Nabuchodonizar the King of Babilon, had led away the Tribe of Iuda, into Chaldaea, and the Iewes were captiues seauenty yeares, of which Ieremy prophesied. Hier. 25. 11.

In this captivity, the Iewes were much vbered and troubled. For this was their greatest and heaviest crosse, that being amongst the wicked *Goyms*, (the Gentils) they were commanded to lay away the true worship of God, which is set downe in his word. As appeareth in the Psalmes: where the Iewes complaine and witnesse their heauinesse, saying: By the Rivers of Babilon we sate, and there wee wept when wee remembered Syon. Wee hanged our Harpes vpon the Willows in the middes thereof. Then they that ledde vs Captiues, required of vs songs and mirth, when wee had hanged vp our Harps, saying; Sing vs one Psal. 137. 1.

## Christs Sermon

of the songes of Syon. How shall we sing (said we) a song of the Lord, in a strange land?

Gala 4. 4.

In these afflictions, and miseries, Daniel began to confesse his owne sinnes, and the sinnes of his people, and to pray hartily every day to God for his captiues: that for his mercy sake, he would vouchsafe to pardon them their offences, for which they were led away captiues: and that he would helpe them, that being come into their owne land, they might restitue the true worship of god, which had bene so long neglected. Daniell praying thus, is heard, and the Arch-angell Gabriell is sent vnto him, who shewed the time appointed, or fulnesse of time (as Paul calleth it) to wit, the time of Messias, in which Christ should come, and bring with him all ioy, and true happinesse. He told also the number of yeares, to wit, how long it should be to the former comming of Messias, in which he should come into the world and hapily begin his euerlasting kingdome.

Secondly here is to be noted, that the former comming of Christ was two waies reuealed vnto Daniell. First a farre of, and something, darkely (to it) vnder what Monarchy of the world, Christ should come. Afterward, more nigh and plainly, and so perfectly, that he might well know the very yeare in which Christ should begin his kingdome. For Daniell by the reuelation of the holy ghost, expoundeth to the King Nabuchodonizer, a wonderfull and maruelous dreame of the foure Monarchies, or kingdomes of the world, to wit, of the golden, siluer, brasse, and iron kingdome. But that you may the better vnderstand these things, know you that God told Daniell that there should be foure kingdomes or Monarchies in the earth, which should continue vnto the end of the world, to wit, that all earthly power ouer Kings, Princes, Dukes, Barons, and other magistrates should foure times be changed, and giuen to sundry nations. These are those foure Monarchies or kingdomes.

The 4. Monarchies of the world.

The first is the Assyrian and Babylonian Monarch, in Assyria, and Chaldaea.

The

The second, the Persians and Medes, in Persia & Media.  
The third, the Grecians or Macedonians in Grecia.

The fourth and last (in which Christ should come and the world should haue his end) bee the Romans. These foure Empires or Monarchies, are also reuealed in the 7. chap. of Daniel by foure beasts, of the which the first is a Lion, the next a Beare, the third a Leopard, the fourth a terrible beast without name, hauing iron teeth. Thus Daniel in his 2. chap. And in the dayes of these Kings shall the God of heauen see vp a kingdom which shall neuer be destroyed, and this Kingdom shall not be giuen to another people: but it shal breake and destroy all these kingdoms, and it shal stand for euer. Whereas thou sawest that the stone was cut of the mountaine without hands, and that it brake in pieces the iron, the brasse, the clay, the siluer, and the gold, so the great god hath, shewed the king what shal come to passe hereafter. Dan 2. 44.

In this prophesie, is the time prefigured in which Messias would come and begin his Kingdom, by his Gospell and holy spirit. First, in an humble and base habit, but afterward at his latter coming in glory, and power. S. Hierome vpon this text sayth, that in the end of these kingdoms, a stone (that is our Lord and Saviour Christ) was cut from the mountaine without hands, (that is) he was borne of the Virgin Mary without the seed of man. Wherefore it is manifest, that Messias in his former coming in great humility, would not come in the flesh and begin his kingdom, before the last monarchy, which is the Romans Emperers. For Daniel sayth in the dayes of those kingdoms that is, when the three first Monarchies be ended, and the fourth and last (that is, the Roman Monarchy) doth flourish and rule the royl, and when it is tossed and troubled with tumults, then shall the Kingdom of Christ be erected and begunne, and it shall destroy the Romish Empire.

But it is to wit Christs Kingdom shall abide for euer. All other Kingdomes of the world haue their borders limited, and their dayes numbered, which being expired,

## Christes Sermon,

Christ is king  
of all nations,  
Dan. 2. 34.

pired, the kingdoms decay & come to naught. But that great and mighty kingdome of Christ shall haue no end, it shall neuer be dissolued, but shall abide for euer and euer, neither shall it be in a part or corner of the world, as in Europe, Affrick, or Asia, but in the whole world. As Daniel witnesseth, where he speaketh of the image that Nabuchadonizer saw, saying: Thou beheldest it, till a stone was cut (of the mountaine) without hands, which smote the image vpon his feete that were of Iron and clay, and brake them to peeces. Then was the iron, the clay, the brasse, the silver, and the gold, broken altogether, and became like the chaffe of the summer flowers, and the winde carried them away, that no place was found for them, & the stone that smote the image, became a great mountaine and filled the earth. This stone is Christ to whom is giuen all power, as well in heauen as in earth, that hee may rule with power in euery place. And Daniel saith againe in the 7. chapter (where the foure Monarchies are vnderstood by foure beasts) that Christ should come and beare rule in the fourth Monarchy, that is, when the Romans should rule. Let vs now gather by the seauenty weekes in the 9. chapter, when the time should come, and how long they had to looke for Messias, and when hee should beginne to rule.

Dan. 9. 24.

By this reuelation of Daniel, the Iewes are plainly and mightily conuincid, that Christ, according to the Prophets foretelling, is already come a thousand & fire hundred yeres ago. For first, the angel saith in the 9. chapter (out of which I recited the words of the prophesie before) that there were seauenty weekes determined and appointed for the people of the Iewes, and the holy City Jerusalem, after which seauenty weekes, the people and priesthood of the Iewes should cease. And the whole State of the kingdome should be destroyed. For after the time appointed, God determined that all Jerusalem should be ouerthrowne, & that the Iewes should be partly blinded and partly destroyed. We must also vnderstand that the Angel speaketh not here of such weekes as consist on seauen dayes. For, so seauenty weekes would scarce make two yeres. But hee speaketh of such weekes

The weekes of  
yeares.



as 7. yeare do make but one weeke, and so seauenty weekes do make foure hundred and ninety yeares. For so the scrip<sup>t</sup>ure speaketh in other places. And the same phrase and manner of speaking is vsed in Leuiticus. And so also all men indued with the spirit of prophesing haue hitherto continually vnderstood it.

Note diligently by the words of the prophet how great things should happen in the dayes of Messias, & how wonderful the power of his kingdome should be. These are the wordes of the Prophet. To finish the wickednesse and to scale vp the sinnes, & to reconcile the iniquity, and to bring in euerlasting righteousnes, and to scale vp the vision & prophesie. There had bin Moses, and many other Doctours of the law, who had taught & commanded them to doe things honest, and godly, and forbidden thinges that were euill and wicked: but none of them all did any thing preuaile. For sin once reueiled by the law, became greater and more sinfull. For nature without grace though she be neuer so much admonished or instructed vnto honesty & godlines & though shee be neuer so much moued and pricked forward vnto piety and obedience towards God, will yet for all that play her wonted pranks, and run her old race following her fancy, and going on as she was wont.

The wickednes of our nature without grace.

Stay thence forth after such admonition, shee becometh worse and worse, more unhappy, wicked, and more inflamed by heat of lust to offend. So then sinne remained and could not be taken away, but as Paul witnesseeth to the Galathians, our offences afterward became greater, heauier, and more, and more, without ceasing. And therefore it was needfull that Messias himselfe should come and mend this matter, and bring helpe with him: otherwise our case had bene worse and worse, and we had fallen into greater and greater evils. As Paul preached in the Actes, saying: Be it knowne vnto you therefore men and bretheren, that through this man is preached to you the forgiuenes of sinnes. And from al things fro which ye could not be iustified by the law of Moses, by him euery

How needfull it was that Christ should come. Acts 13, 28.

## Christes Sermon,

Faith the  
righteousnes  
which is auai-  
lable before  
God.  
Rom. 3. 21.

one that beleueeth is iustified. For Christ was therfore sent from the father, and made man, that he might satisfie for the sinnes of all men, and obtaine for vs the holy Ghost, and eternal life: and so indue vs with perfect righteousness which before God is auailable, (to wit) with the Christian faith, of which, the Law and the Prophets foretold many things. And so it was meet, that the visions and prophecies should be fulfilled, that is, it was conuenient, that those things should come to passe, which the Seers or Prophets (which were inspired, and illuminated by the holy Ghost) had seene and fore told of Messias. For al the Prophets and euen the law it selfe, prophesied vntil Iohn.

Mat. 11. 13.

And the holiest of holy, or most holy, shall bee annoyed at that time. This is Christ the Lord, and King of all heales, who was sanctified by the holy spirit far about his fellowes, and was called by God his heauynly father in his baptisme, his welbeloued sonne. He only is to be heard as the true preacher, Lord, and Paister of al the Prophets. His word is to be embraced. To him only with tooth and nayle must we cleaue. And vps him only must we beleue.

Saying then Christ was to be looked for within 70. weekes, that is, within 490. yeares, at which time he should begin his kingdome: we must here search where, and when, these 70. weekes should begin, and then we may certainly knowe the meaning of this prophesy,

*Anna.* When then do these 70. weekes begin?

Dan. 9. 25.

*Vrb.* Marke diligently the words of the Angell Gabriel, he sayth thus: from the going forth of the commandement that Ierusalem should be builded againe. That is from that time that they were commanded to repaire and re-foze Ierusalem The Angel him selfe doth plainly expound it, and he beginneth at that yeare, wherein it was decreed, that Ierusalem should be restored. Now must we search the raignes, and the successions of Kings and Kingdomes out of Historiographers; and out of them, the number of yeares wit plainly appeare: we wil therefore take these 70. yeares, to begin at the second yeare of King Darius which

which was called Long-hand. For that yeare the Lord spake by the Prophets Haggæus, and Zacharyas, and commanded that Zerobabel should build the Temple: as we read in the first chapter of both the Prophets.

The same commandment also, did this King Darius giue, (that we spake of) and then went forth also his Edict for the redifying of the Temple. And the account doth wel, and iustly agree, if we begin our computation there. For from that time, in which that prophesie was uttered by Haggæus, vnto the baptisme of Christ, when he tooke vpon him his ministry, and began the regiment of his kingdom, or new Testament, (for this Angell here describeth him to be a King, whose youth, and child hood being past, and now already come to mannes state, might, as a King, take into his owne hands the rule of his kingdome,) from that time, I say, vnto Christs baptisme, were almost, 483. yeares. Out of which yeares, we may make, 69. of these yearely weekes, and euery one of them shall containe. 7. yeares, of which Gabriel here speaketh, saying: Vntill our Lord Christ come there are seuen weekes, and 62. weekes, that is, 69. weekes. Thus therefore, must we reckon. From the 2. yeares of King Darius, vnto Alexander the great, are 145. yeares, by that account of Metastenes. From Alexander the great, vnto the natiuity of Christ, are 311. yeares. From the birth of Christ, vnto his baptisme were, 30. yeares. These yeares by addition gathered vp make these 486. yeares, which are contained in, 69. weekes.

1. Edr. 6. 18.

*Anna.* As far now as I vnderstand this reckning, and account, there are three yeares remainyng, which I pray you, tell me how they must be accounted: Doe not these yeares make your account imperfect?

*Urb.* In such kind of reckning, euery day, and houre cannot be so exactly numbred. It cannot be, but that in such computations, there wil be some odd daies, more, or lesse. For, it happneth oftentimes, in histories, that halfe a yeare is taken for a whole yeare. The tyme (therefore) which remaineth,

Luke. 3. 23.

## Christs Sermon

remaineth is to be included in the other yeares: and yet no inconuenience shall happen in our prophecie of Messias, seeing that we haue no sure testimonies, and good ground of Scripture for the principall matter.

Nehc 2, 6.

Some men count those 70. weekes, from the 20. and last yeare of Cambises, father vnto Darius, who suffered Nehemias to come to Jerusalem to re-edifie the Citty. And, there was two yeares betwene the 20. of Cambises, and the 2. of Darius. For, when any great or worthy thing is done in 3. yeares, or is a good long time in doing, we vse often to containe, and set it forth as done in one of the three yeares, or at one time saying, such a thing was done this, or that time. And so must we say here. God commanded, the second yeare of Darius, that Jerusalem should be re-edified: that is, at, or about those times, when Nehemias was sent back by Cambises, and began to re-edifie Jerusalem. For, it was a worthy worke, nay, a wonderfull worthy worke, and many there were which began it: yea, the Angels themselves urged, and furthered the work. But they did not all begin it at one time and heure.

Zach. 1, 12.

The Angel Gabriel deuised these 70. weekes into three parts, in euery one of which three, was some notable thing done. In the first 7. weekes (sayth Gabriel) that is, in 49. yeares, the walles, and streets of Jerusalem shall be builded, but in a troublesome time. For, the Samaritans, Seneballat, Tobias, and others thereabouts stayd, and hindered the building all they could. Whereby, the Jewes were put to great trouble and care, and brought in great danger and distress. You know how the Jewes said vnto Christ in Iohn: Forty sixe yeares was this temple a building and wilt thou reare it vp in three dayes?

Iohn 2, 20.

Then Daniel saith, after 62. weekes shall Messias or Christ suffer death. Plainly giuing vs to vnderstand what should happen when these 69. weekes were ended, & when Christ had begun his raigne: to wit, a great, and wonderfull, thing shall then chance. Christ shall then be crucified: as it came to passe indeed, in the 4. yeare after the 69. weekes,  
and

and after he began to preach. Wherefore, Jerusalem shall at last come to nought, and be wasted, and utterly destroyed, and the people of the Jewes shall be cut off.

These things were all fulfilled, 40. yeares after the ascension of Christ, when Titus the Roman Emperour, sonne to Vespasian, after long beseeging Jerusalem, at the last overcame it, and miserably destroyed it. As Christ had told them before with bitter teares, weeping for the miserable and horrible calamity, and overthrow, which he saw hang over the City, because she knew not the time of her visitation. For, Christ sayth in Luke: the dayes shall come vpon thee, that thine enemies shall cast a trench about thee and compass thee round, and keepe thee on euery side, and, shall make thee even with the ground, & thy children which are in thee, and they shall not leaue in thee a stone vpon a stone, because thou knewest not the time of thy visitation. [ Luke 19. 43. ]

And Titus did this same which Christ foretold: as we read in Iosephus, which saw all the doings with his eyes. For Titus besegged the City so that no Jew could escape. The circuit of the wall was 39. furlongs: and when he had intrenched them, he handled them so miserably, that with hunger they were constrained to eat beasts-dung dyed, girdles, shoes, and skin-couerings of shields: yea, they sought their food in Iakeses: And one woman rosted and eat her owne Child for extreame hunger. Many also in that City slew and butchered one another.

Beside this, the plague also was so whot amongst them that lodgings, houses, and all the streets, were filled with dead bodies. To be short, this unthankfull City tasted so much of Gods wrath, for their forsaking of Christ our Saviour, that we haue no example like it. Those that dyed, and those that were murdered in the City in that war were ten hundred thousand: besides 70. thousand more, which were sent bondslaves into Egypt, there to mangle all their liues in intolerable toyle like beasts. They which were under Arténe yeares old, were sold more cheape then The destruc-  
tion of Ieru-  
salem.

## Christs Sermon

then dogs: and as Egesippus witnesseth, thirtie Jewes were sold for a peny. Ticus burned the Temple, and sacked the City, and layd it euen with the ground.

Thus were the Jewes driven out of their country, and scattered abroad in the world, in which (as vagabounds) they haue wandred vp and drowne these 1612. yeres, hardened in heart, and stricken with blindnesse, a most miserable people, hauing neither Kingdome, nor Priesthood. And all because they neglected, and utterly despised the time of grace, wherein Christ visited them. Wherefore, now they looke in vaine for the former comming of Christ, since the which comming, there is already past a thousand, and five hundred yeres, and mo, as it was promised to our fathers from the beginning of the world: their Temple also, and sacrifice were utterly abolished, and taken away: because Messias him-selfe, is come in his owne person, and all the figures are fulfilled. Chrysostome saith in his second oration against the Jewes, that they went about to re-edifie the Temple, and to doe sacrifice as befoze. First, vnder Hadrian, then, vnder Constantine, who cut of their eares, and last of all, vnder Iulian the Apostata, which reprobate, in despite of the Christian religion, nourished, and helped the Jewes, and gaue them great store of mony (that they might after the fatall destruction of the Temple, build it againe) and procured for them worke-men and mony. But when the worke-men digged to lay the foundation, great flames of fire burst forth amongst the labourers as they were digging, which destroyed them, and made them leaue of their worke. For, the word of God must needs continue inuiolable, and true. God seeretold, that both Ierusalem, and the Temple should be destroyed: and that the sacrifice should cease, and that euer after, all things there, should be a desert, and wilderness. All which euery man may see, is come to passe. And yet for all this the blind Jewes cannot abide to see, and acknowledge their error.

*Anna.* But whether will you refer the last weeks of the yeres?

Fire out of the  
ground burned  
the Jewes.

*Yrb.*



*Vrb.* That last weeke, or those last seven yeares, is that time which followeth after those 69. weekes, in which, as I sayd before, Christ should be slaine: And it came so to passe. The Angel saith, he shall confirme the covenant with many, for one weeke. The Gospell of Christ was preached boldly, and freely, with great success at those 7. yeares: and Christ himselfe preached the Gospell with great power, and wrought miracles vnto the 4. yeares. And so also after him, did the Apostles, by the power of the holy Ghost, preach the same Gospell, and taught that everlasting covenant of Gods grace, (the new covenant, and promise which God made, to wit, that for Christs sake he would be mercifull and fatherly vnto vs, loue vs, and acknowledge vs for his deare children, and quite blot out all our sinnes out of his remembrance) and in the midst of the last weeke, which was the fourth yeare after Christs baptisme, he was cut off, or slaine. For the Iewes haue denyed and cleane forsaken him, saying vnto Pilat, we haue no King but Caesar. When therefore, that true sacrifice, that true oblation Christ, (of whom Moyses and the Prophets had spoken before, whom also the figures of the law did point out) was now come himselfe, and had once by one sacrifice, wiped away the sinnes of the whole world, and purified vs from all our sinnes by his owne precious blood, as Paul sayth to the Hebrewes: then was it meet that that figuratiue, and shadowlike oblation of the Iewes, together with the corporall worship of God in Iuda, should haue an end: seeing that he himselfe was come of whom al those had bene but figures.

*Anna.* What meaneth Daniel, where he saith, the abominations of desolation shal stand at the wings?

*Vrb.* Al Interpreters do not yet expound those words alike: and yet so, that the prophesie is not hurt, flayed, or damaged. Some by the wings, vnderstand the Cherubin in the Church, where the Images should stand: other some take it to be the chiefe or honorablest place, and top of the church: and they say that Pilat set the Eagle, which is the

## Christes Sermon,

the Ensigne, or Banner of the Emperors of Rome, vpon the pinnacle of the Church. But the Iewes abhorred that Ensigne of the Romaines, who they called prophane Gentiles, and they very opprobriously called it an abhominati-  
*tion.* Now, abhominati-  
*on* is such a thing as we detest  
 and abhorre as a dead, putrified and foule sinking carrion.

*Anna.* It is that, which they cal *Gilul Scheketz* *Scheketz*?

*Vrb.* It is indeed: for as often as the Iewes see an image, they spie at it saying *Scheketz*.

V What the  
 word I ew sig  
 nifieth.

*Anna.* The poore wretches might spit at themselves for they are abhominably deceaued. They are called Iewes, that is confessors, and yet they will not confesse the truth: For, they might fall to considering with themselves, and thinke what should be the cause that they haue wandred in banishment, now more then a thousand and six hundred yeares, and that God hath cleane depriued them of his word. For though they read neuer so much, yet vnderstand they nothing, because the baile is ouer their heartes, as  
*Paul sayth.*

2 Cor. 3. 15.

*Vrb.* This prophesie, indeed, prooueth that the Iewes are maruellously blinded and indurated. For they might by this prophesie haue learned the time of Christ his first coming. The Angell here plainly sheweth that Messias should come betwene the captivity of Babilon, and the last destruction of Jerusalem. For he reconeth plainly, how long Jerusalem, and the temple, should from that time forth continue, and stand: And he sayth, that 490. yeares were determined; and he telleth vs in expres words that then, almost in the end of those yeares, after 62. weeks, to wit, in the midst of that yearely wake Messias should come in his owne person, and be cut off, and killed, and that the sacrifice should then cease, and desolation come, and abide for euer vpon them. Now the Iewes plainly know, that the captivity of Babilon was to be ended before two thousand yeares were past: and they also know, that both the Temple and the City of Jerusalem was wasted, and destroyed by Titus the Romaine Emperour, &  
 that

that they could neuer since yet be restozed, and repayred. They must therefore confesse, wil they nil they, (seeing that these 70. weekes are fully past, & seeing they may with their eyes view, and behold the desolation, and destruction of their City, which now hath continued about 15. hundred yeares, sacked and desolate,) that Messias is already come. Neither can they aledge any thing (that hath any face of trueth) of any other man that was killed, or slaine, in that last pœrely weeke, but only of Iesus of Nazareth, the true Messias, our only Lord, and God. And therefore they haue nothing at all but their obstinate peruerse blindnes, malice and hardnesse of heart to aledge, wherevppon they may say, they ought yet to looke for the former coming of Christ.

*Anna.* I pray you what answer made Isack Leuy vnto you; at Rentzburgh concerning this prophesy of Daniel, with whom I am sure you haue spent fire houres or there about in disputation.

*Vrb.* He brought out of his *Nezaccon*, a doltish, and foolish computation of yeares, without any good ground; it was a very trifling toy, and farre more senseles, and foolish then an old wiuens tale. For, the Iewes vnderstand no histories: nay, they be further to seek, and more ignorant in them then children. He could therefore aledge nothing, that had any face of any thing, but shewed himselfe a very Ass. Merely (to speake a truth) though he be counted a great Doctor with the Iewes, I found nothing at all in him. Indeed I saw there in him, what a horrible plague it is, when God striketh his enemies with blindness. And, who soeuer are so blinded, are in a most darke night; and thick, and horrible cloud. And then easily, without help of an interpreter, I vnderstood the words of Paul to the Romanes, where he writeth thus of the incredulity and blindness of the Iewes. What then? Israhel hath not obtained that he sought; but the election hath obtained it; and the rest haue beene hardened, according as it is writtē. God hath giuen them the spirit of slumber; eyes, that they should

*Nezaccon* is a booke in which all the arguments of the Iewes against vs Christians are set downe and it signifieth victory.

Rom. 11. 7.

## Christes Sermon,

should not see, and cares, that they should not heare vnto this day.

*Anna.* God grant that their eyes may be opened, that with vs they may acknowledge, & confesse our Lord Christ.

*Urb.* Amen. For, I trust that before the latter day many Iewes shall be conuerted. For this saying of Paul to the Romans, is of some importance: Partly obstinacy is come to Israell. vntil the fulnes of the Gentiles be come in, and so all Israell shall be saued as it is written: The deliuerer shall come out of Syon, and shall turne away the vngodlinesse from Jacob. And this is my couenant to them, when I shall take away their sinnes.

Rom 11-25.  
The Iewes  
shall become  
Christians,

*Anna.* This prophesie of Daniel sticketh still in my mind. And I cannot forget that last yearely weeke. For it is indeed that most gladsome, and happy time wherein God sent vs his only begotten sonne into this world. But I pray you doth Paul call this weeke the fulnes of time.

*Urb.* Paul doth call it so indeed. For, this last weeke may rightly and truly be called the fulnes, or fulfilling of time, which God hath appoynted for the gracious visitation of the world, into which he sent his onely begotten sonne, made of a woman, and made vnder the law, or subiect to the law, that he might redeeme them which were vnder the law, that we might receiue the adoption of the sonnes, or, that by adoption we might become children.

Whose seauenty weekes may also be numbred, and gathered by the time of the high Priest's regiment in Ierusalem vnto the preaching of Christ and the Apostles. And we must begin (if we account thus) at the first yeare of the high Priest Iehosua, when he was dismist of Asuerus, and came out of captiuitie into the land of Iuda. For, Gabriel sayth in the Prophesie of Daniel: that after Daniel began to pray, the word went out when he prayed for the people in the first yeare of Darius long-hand. And from the first yeare of Darius long-hand (vnder whom Iehosua the high Priest bare office twenty yeares) to the time of the Apostles (after the resurrection of Christ, when sinne should

haue

When the  
fulnes of time  
was.  
Gala 4. 4.

haue an end, and when iniquity should be blotted out) are found by computation. 70. yearely weekes, that is, 490. yeares. And thus I gather mine account.

Iehosua the high Priest, after his returne out of captivity, was high Priest, 20. yeares. His sonne Iozachim was Priest 48. yeares. Eliab, 21. Ioiadad, 24. Ioathan, 24. Iaddua, 10. Onias Priest, 27. Symon Priest, 13. Eliazarus, 20. Manasses, 27. Symon Iustus, 28. and Onias, 39. yeares. And after him came Judas Machabeus, and ruled 5. yeares. Then Ionathas his brother. 19. Symon, 8. Iohn Hircan, 26. Aristobulus, 1. Iohn Alexander, 27. Alexandra his wife. 9. and Hircan the last 34. yeares. And after him reigned Herod by the commandement, and auctorizy of the Senate of Rome: This man thrust him-selfe into the Jewish Kingdome, quite against the Jewes will, and he ruled, 37. yeares. And in the 30. yeare of this Herod was Christ our Saviour borne, who lived in this earth, 33. yeares and a halfe. Now gather these yeares together, and ad to them, 3. or 4. yeares moe, in which the Apostles preached the gospel of Iesus Christ, after they had receaved the holy Ghost on Whitsonday, and then shall you finde these 70. yearely weekes, to wit, those, 490. yeares, of which Daniell speaketh in his 9. chapter. But now if you finde seauen or eight yeares ouerplus: yet is there no cause why you should doubt. For it happneth often-times that in registering the yeares of Kings, some-times one yeare is taken for two, or two for one. For we see often that the last yeare of one King is the first of the next King following. And so it cometh to passe, that in gathering up of yeares, they call and make one yeare two.

Christ lived,  
33 yeares, and  
a halfe here  
vpon earth.

*Anna.* Now I vnderstand the words of Saint Peter, where he sayth: Of which saluation the Prophetes haue inquired and searched, which prophesied of the grace that should come vnto you, searching when, or what time the spirit, which testified before of Christ, which was in them should declare the sufferings that should come vnto Christ, and the glory that should follow.

1. Pet. I. 10.

## Christs Sermon

*Vrb.* Peter indeed speaketh especially of Daniel, who not onely prophesied of Christ as other prophets did, but hath aboute all other perticularly poynted him out, because he numbzeth the daies and yeares, and sheweth and setteth downe the very time of his comming, prophesying how far he was of, or how long it should be before he came. He also manifestly and clereley describeth what should be the state of the world at that day, and who should bee head ruler in the world, or where the monarchy should remayne, (to wit) that the Grekes and Persians kingdome should then be ended, and the Kingdom, which mas the last should begin to flourish, so that Christ should come in the time of the Romans rule, even when they most flourishd. It is certaine and plaine prophesie of Christ both wonderfully confirme our true, and catholiks faith: and maruelously, and soundly comforteth our consciences, because we see presently in the world before our eyes those things finished, which in this prophesie were so plainly, clearly, and orderly many yeares ago declared.

*Anna.* Are there any more textes in the other prophets, which foretew the humility, lowly conuersation, and sooner comming of Christ into the world: I pray you if there be, recite them, for I long to heare them.

*Vrb.* There are many testimonies thereof, both in the Psalmes, and Prophetes. But seeing we haue to speake of it in other places, as in the article of the death and passion of Christ, and else where, I will deferre it vntill such time as we shall handle those matters.

*Anna.* Go to then (I pray you) tell me what the prophets haue said of the two fold nativity of Christ: (to wit) of his eternall, and tempo; all birth, and also of his deuiue nature.



going to Emaus.

74

## Of the two-fold birth of Christ, the

*one of the father eternall, and of his true*

*deuine nature: and the other temporall, and of*

*his mother Mary, a perpetuall pure virgin.*

*Urbanus.*

**I** Doubt not but that you remember the prophesie of Michea concerning the temporall and eternall nativity of Messias, which we fully declared before. And therefore I thinke it needlesse here to repete it againe. There you heard that Christ is not onely a true man, but also very God, and that the diuine and humaine nature in Christ are vnited in vnitie of person. Of the which vnitie of person, the godly man Athanasius in his Credo, which he drew out of the holy scripture, writeth very godly, and well: And as he confesseth in his Credo, so with him the whole Catholike church doth now thinke, and beleue.

*Anna.* I pray you recite Athanasius words touching the person of Christ, That I may confirme my beleefe in this waighty article of my faith, and therein thinke and beleue godly and rightly.

*Urb.* These be Athanasius words of the sonne in his god: Christ is head, according to his deuine nature and substance. There God. is one person (saith he) of the father, and other of the sonne, and another of the holy ghost: but the god-head of the father, of the sonne, and of the holy ghost is all one, the glory equall, the maiesty coeternall. The father vncreate, the sonne vncreate, and the holy ghost vncreate. The father incomprehensible, the sonne incomprehensible, and the holy Ghost incomprehensible. The father eternall, the sonne eternall, and the holy Ghost eternall, yet they are not three eternals, but one eternall. As also there be not three incomprehensibles, nor three vncreated, but one vncreated, and one incomprehensible: So likewise the father is almighty, the sonne almighty, and the holy ghost almighty: and yet they are not three almighties, but one almighty.

So the Father is God, the Sonne is God, and the holy

## Christs Sermon

Ghost is God: and yet are they not three Gods, but one God. So like wise the father is Lord, the sonne is Lord, and the holy ghost is Lord: and yet not three Lords, but one Lord. For like as we be compelled by christian verity to acknowledge euery person by him selfe to be God and Lord: so are we forbidden by the Catholike religion, to say there be three Gods, or three Lords. The father is made of none, neither created, nor begotten. The sonne is of the father alone, not made, nor created, but begotten. The holy Ghost is of the father, and of the sonne, neither made, nor created, nor begotten, but proceeding. So there is one father, not three fathers, one sonne, not three sonnes: one holy Ghost, not three holy Ghosts. And in this one trinity none is afore, or after other: none is greater nor lesse then other. But the three persons be coeternall together, and coequall. So that in all things (as is afore said) the vinity in Trinity, and the Trinity in vinity is to be worshipped. He therefore that will be saued, must thus thinke of the Trinity. Further more, it is necessary to euerlasting salvation, that he also beleue rightly in the incarnation of our Lord Iesus Christ. For the right faith is, that we beleue and confesse, that our Lord Iesus Christ, the sonne of God, is God and man. God of the substance of the father begotten before all worldes, and man of the substance of his mother borne in the world, perfect God and perfect man, of a reasonable soule, and humaine flesh subsisting. Equall to the father as touching his God head, and inferior to his father as touching his manhood. Altho although he be God and man, yet he is not two, but one Christ. One not by conuersion of the God head into flesh, but by taking of the manhood vnto God. One altogether not by confusion of substance, but by vinity of person. For as the reasonable soule and flesh is one man: so God and man is one Christ. you must thus vnderstand this. These two natures, God and man in their owne substance do not perish, decay, or change: but both of them continue whole and perfect in Christ, which is but one person and not two. So  
you

you heare that Christ the natural sonne of God is alwaies continuing in the father, with the father, and begotten from everlasting of the father, whose eternall generation can neither bee comprehended with reason, nor expressed with words, but is incomprehensible, and cannot with mans tongue be uttered, as the Prophet Esay saith: Who shall declare his age? Which words the old and godly doctors (as Cyrillus and other more) understood to be spoken of the eternall nativity of Christ. And the Nicene and Constantinopolitan councell taught vs out of the Scriptures to thinke and beleue of Christ after the same maner, saying. We beleue in one Lord Iesus Christ, the onely begotten sonne of God (that is, of the substance of the father) begotten of his father before all worlds, God of God, light of light, very God of very God, begotten, not made, being of one substance with the father, by whom all things were made, who for vs men, and for our saluation came downe from heauen, and was incarnate by the holy Ghost of the virgin Mary, and was made man.

Now marke what the perpetuall and firme foundation, and vndoubted truth of holy Scripture saith, concerning the everlasting natiuitie of Christ. Salomon in his Proverbs saith thus of Christs natiuitie. The Lord hath possessed me in the beginning of his way: I was before his workes of old. I was set vp from everlasting, from the beginning, and before the earth. When there was no depth, was I begotten, when there were no fountaines abounding with water, before the mountaines were settled, and before the hills was I begotten. Hee had not yet made the earth, nor the open places, nor the height of the dust in the world. When he prepared the heauens, I was there, when he set the compasses vpon the deepe, when he established the clouds aboue, when he confirmed the fountaines of the depth, when he gave his decree to the sea, that the waters should not passe his commandement, when he appointed the foundation of the earth: then was I with him as a nourisher, and I was alway his delight, reioysing alway before him, & tooke my solace in the

Esay. 53. 8.  
Prou. 8. 22.

## Christ's Sermon

Cyrl lib. 1.  
cap 15 Cyp. 1.  
against the  
Iewes, li 2  
cap 2.

Psal. 104. 24.  
1. or. 1. 30.  
Col 1. 16.  
Heb 1. 7.

Compass of his earth: and my delight is with the children of men. The old and sound writers, as Cyril, and Cyprian understood this of Christ: saying, that Christ was the eu-erlasting word, and the pure wisdom of God the father, by which he made all things both in heauen and earth. Like as S. Augustine saith in his exposition vpon this Psalme. O Lord how manifold are thy works, in wisdom hast thou made them all. And Paul calleth Christ, the righteousness & wisdom of God. And saith: that by Christ all things were created, and that God by the sonne made the world. Where vpon the Hebrew tongue calleth him *Amor*, because he was, and wrought with his father as a most witty, and excellent workeman in framing the heauens and earth: & by this eternall wisdom the father created all things. But this wisdom was neither made: nor created, because it is not a creature but the creator himselfe, and yet begotten of the father from eu-erlasting.

Tit 3. 4.

And he greatly delighteth to be with men. Which thing he plainly declared in that great worke of his sauing and holy humanity, which he tooke vpon him for vs. This wonderfull great grace and saluation S. Paul calleth *carissimus*: Loue towards man, because the sonne of God (although he stood in no need of vs) loueth vs with such an ardent zeale, that for our sake he vouchsafed to become man, and was like to vs in all thinges, except sinne, from which he was pure. He truely tooke vpon him our nature, that he might be in vs, and we haue eu-erlasting life in him.

Christ's etern-  
nity.

But I need not bring many proofes and testimonies for the confirming of the eu-erlasting nativity of Christ. For wherefoeuer the Scripture intreateth of Christs true Godhead, there doth it also firmly, and without question proue his nativity to haue bene without beginning. For if he be God, and yet not the father (as the Scriptures do plainly, not ably, and distinctly make difference of the persons by their properties in deity) then is he another person, and not God the father, and yet not new nor strange God. For seeing that there is but one eternall God, it cannot be said that

that God the sonne is younger then God the father, as naturally it is amongst creatures, that the begetter should be before the thing begotten. God cannot be comprehended in time, but is euertlasting, and immutable: and therefore the sonne in eternity, must be like the father. So that it cannot be said, there was a time in which the sonne lived not, and was afterward made. It may be thus said of creatures, but not of the eternall word, which was before all beginning, and was with God, and the same word was God, and all things were made by it. Therefore, Christ is the onely begotten sonne of God, as God begotten before all time, the naturall sonne of God, because he hath the same nature which the father hath, who begot him as Hilary saith. We may make similies not agreeing indeed in euery point to so great a mystery, yet such, as whereby we may, after a sort, vnderstand these great miseries, as far forth as mans mind can conceiue of them. Well then, to make a simile to expresse Christs eternity with the father: If this visible and corporall sunne in the firmament, had bene without beginning, then the bright and beautifull light of the sunne, or the sunne beame which cometh and issueth of the sunne into the whole world, had likewise also bene without beginning, as well as the sunne, and yet the sun should not proceed from the beame, but the beame from the sunne, and the sunne neuer the more should not haue bene before the beame, but both together at one instant, and from euertlasting.

*Anna.* I pray you giue me some testimonies out of the holy scriptures for the Godhead of Christ.

*Orb.* When Moyses, that worthy Prophet, by the holy spirit becometh his booke, and speaketh of the creation of all things, he maketh mention of the sonne of God, and calleth him the word. In the beginning (saith he) God created heauen and earth. And God said let there be light, and there was light, and God saw the light that it was good. In these words we may first see the person of the father, where Moyses saith: God created, God spake. and afterward we may also see the person of the sonne.

John 1.

Gen 1. 1.  
The Godhead  
of Christ.

### Chrilles Sermon,

For he is not onely God, but he speaketh the word, which word was with God in the beginning, and is the second person in the Godhead. And seeing that God by that speaking of word, created all things: it followeth necessarily, that the word which he spoke was before all creatures, & that it was also God. And the word could not be a creature, seeing God by the word in the beginning made, and created all things.

In as much then, as the word was not a creature, and seeing it was with God the father before all time, and all creatures, when as yet there was no creature made; it followeth of necessity, that the word is eternall, and true God. For what thing soever is neither creature, nor contained in time, nor hath beginning, that must needs be true God: seeing that betweene God the Creator and the creature there is no meane: but whatsoener hath any being, is either vncreated, or created, either the creator, or creature: If therefore, the word which God spake be no creature (for by the word all creatures were made, and so the word was the maker of all things made) it followeth that this word must needs be true, and eternall God. And this word is the sonne of God, which in time became man as Iohn sayth: The word was made flesh, that is, true and naturall man.

Iohn 1.14.

Iohn 1.1.

And the Euangelist Iohn beginneth his Gospel with this text of Moyses, where he sayth thus of the blessed beity of Iesus Christ. In the beginning was the word, and the word was with God, and that word was God. The same was in the beginning with God, all things were made by it and without it was made nothing that was made. This testimony proueth evidently, that Christ is true, & naturall God: for that word is very Christ which in time was made flesh.

*Anna.* I pray you husband do so much as expound these words more plainly, for they far exceed my simple wit and capacity.

*Vrb.* Nay, not this article onely, but all the articles of our Christian faith farre passe, and exceed mans wit and reason



reason. But if you can subdue your reason to faith, you shall easily perceiue, and vnderstand them all. For it is not in this respect in spirituall things, as in worldly matters we first perceiue and know a thing in our owne reason before we beleue it: But in the misteries of the sacred word, the vnderstanding of these articles proceed of faith, & we must beleue before we see the reason: According to that of Esay, If ye beleue not, surely ye shall not be established.

The life,  
repose of the  
beliefe in hea-  
uently and  
worldly  
things.

Esay 7. 9.

But let vs interpret and expound these words, In the beginning, that is, when the creatures which before were nothing, tooke their beginning to be something. For before that beginning of the creatures, there was no beginning. For as then there was nothing but God alone, who had no beginning, but was from euertlasting. The word was in the beginning. Do thou marke: He saith not the word began in the beginning, but he saith when all things did begin, the word was already before God. The substance or essence of the word tooke not then his beginning, or began not when other creatures began, but it was then there present when all things were made, and all things had their beginning by the word. And the word was with God, without God there was nothing: therefore of necessity it must needs follow that the word was with God. Note diligently that Iohn saith wel and plainly, The word was with God. For he doth there plainly and distinctly seporate the person of the word, or of God the sonne, from the person of God the father. If any thing was with God before the beginning of creatures: then was he not alone. But what I pray you was with God: the word was with God, but something to be with God, is not God to be alone. Therefore of necessity must that word be another person, then that God is, with whom it was in the beginning.

The Godhead  
of Christ.

Christ the se-  
cond person  
in the God-  
head.

It followeth: And God was the word. You know that God saith thus in Deut. Heare O Israel, the Lord our God is Lord only, or is one God. If therefore he be one God, it followeth, that God himselfe is essentially that same word which was in the beginning before all creatures: whereby you

Deut. 6. 4.

## Christs Sermon,

**John 1. 14.** you see that this word in essence, is God himselfe, or that God himselfe is the word. And thus you see here the true and naturall god-head of Christ. For Christ is the word. And againe in the 8 of Iohn, where the Jewes said unto Christ, who art thou? He answered, saying: Verily even the same that I said unto you, from the beginning: *ἐγώ εἰμι ὁ λόγος*, &c.

**Iohn 8. 25.** This was in the beginning with God, Do you not here see how that in the beginning the word was with God, & God was that word? These words do plainly and clearly proue, that there is one onely nature of Gods essence: but not one onely person, and yet neuerthelesse that person is true God, without beginning, & without ending. All things are made by it. These words doe sufficiently proue, that the same word Christ is God, and the maker of all things which are both in heauen and in earth. If all creatures were made by him, then without all doubt he himselfe was not made, neither is to be accounted in the number of things made, all which had their beginning and substance of the word.

**John 7. 3.**  
Christ is God  
without be-  
ginning; vn-  
created.

It followeth. Without it was nothing made that was made, as Hierom readeth this text. If then without him nothing was made, how could he be created or made, without whom nothing was made? By all these it is plain & manifest, that this word is true God: & yet not of himselfe, but of the father: and yet not in time, but before all time, from everlasting, and for evermore without all other creatures. Seeing therefore that this eternal word, the true & naturall sonne of God tooke vpon him mans nature, and the same is Iesus Christ of Nazareth: then Christ is true God. These (out of all doubt) are most strong, sound, & inuincible arguments, & vndoubted proofes of Christs diuinity against Sabelius, Arius, Eunomius, Marcion, Manicheus, Valentinus, Eutiches, Nestorius, Appolinarie, and other blinded & bewitched hereticks, which are authors of horrible heresies: who while they wil open intreat, or speak of such great & high matters (which far pass mans capacity) not by the ground, & certainty of Gods word, but by the fantastical, foolish, & erroneous speculations, and opinions of their owne braines, haue

Reason is to  
be abanished  
in deuotie

have fallen into horrible and detestable errors and heresies. It is therefore necessary that we in no wise admit, and take reason for our guide or ground in this matter, but only follow the word of God, & with tooth and naile stick to it by faith, & fully perswade our selues that that is most true: and by it speake, and iudge al we iudge. But if we wil refuse & neglect the word, and take vpon vs by the sharpnes of our owne wit and reason to vnderstand these articles, & by our senses perceiue, comprehend, & measure them: then shall we fall from error to error: vntill we be quite gon from the truth.

Well, let vs heare more testimonies concerning the godhead of Christ. The 45. Psal. describeth the deuinity, humanity, & spirituall kingdome of Christ, and his promise made to his spouse the Church, notably in these words. Thy throne, O God (or thy seat) is for ever and ever. The scepter of thy Kingdome is a scepter of righteousness, thou louest righteousness, and hatest wickednes, because God, euen thy God hath annointed thee with oyle of gladnesse above thy fellowes. The Prophet here calleth Christ true God. And this verse doth Saine Paul recite to the Heb:ues, where he proueth the God head of Christ. You heare also that Iesus is a man, whome God annointed more plenteously then his fellowes, (that is) inued him with his holy spirit, and blessed him with many more and richer blessings then his fellowes, to wit, then the beleeuers in Christ. This must be vnderstood of his man head: for he was annointed according to his man head, vnto the euerlasting Kingdome & priest hood by the holy ghost. Christ according to his humanity hath fellowes, whom in the Psal he calleth brethren. And Paul to the Rom. calleth Christ the first borne amongst his bretheren. But he hath no fellow according to his God head, but is the only begotten & eternall sonne of God. His rod or scepter is the gospell, with it he reigneth and ruleth, that is with the rod of direction, and a right scepter of eternall and true righteousness, which cometh by the gospell, that is faith in Christ: by which also we receiue the holy spirit, which bringeth vs the right way, not by the bywayes, and

Psa. 45. 6.

Hebr. I. 8.

I sa. 22. 22.

Rom. 8. 29.

Christ is rod or  
scepter,

## Christs Sermon

and wong pathes of mans doctrine, but by the straitte, compendious, and most faithfull path vnto life, true felicitie, and God him selfe.

*An* a Day not the Iewes here obiect, that the Godhead of Christ can not bee fully and sufficiently proued by this Psalm: seeing that this word *Elohim*, according to the Analogie of that holy tongue, doth not onely signifie God, but may be attributed also to Angels and Iudges?

Psalm 8.  
1. King. 1.

Es. 41. 8.

The God-  
head of  
Christ.

Ti. 3. 5.

Heb. 1. 5.

*Vrb.* I confesse that this word *Elohim* may sometimes be attributed vnto creatures: but in this Psalm all the circumstances do truly and manifestly proue, that *Elohim* be tokeneth here, onely the true, naturall, & eternal God, because he saith, Lord thy seat or throne, or thy kingly seat: Do you marke how he speaketh here of a seat: this euermourning kingdom or empire, or this kingly seat cannot belong vnto any creature, but only vnto the true God, who in many places of the scripture saith: I am the Lord. Therefore *Elohim* heere both signifie the true and euermourning God which hath an eternall seat. And in this place the Godhead of Christ is most euident & truly proued against those stiffnecked Iewes, who are compelled, will they, nill they, to confesse that this Psalm speaketh of Christ. Paul also proueth the Godhead of Christ by the 2. Psalm. Where the Father saith vnto the sonne. Thou art my sonne, this day haue I begotten thee. And although all the godly be called in the scriptures sonnes of God: yet Christ in this place is the sonne of God after another sort. We are the sonnes of God by grace, & by the washing of the new birth, or the manner of regeneration: but Christ is the true & naturall sonne of God, begotten of the substance of the Father before all world, from eternity. And Paul speaking of this prerogative saith: Vnto which of the Angels said hee at any time, thou art my sonne? If he spake not these words vnto any Angels, much lesse spake he them to any man. God created the Angels, & he created vs also, and by his word and spirit he hath begot vs a new, & by this new birth we are become the children of grace: but vnto Christ he saith, this day haue

I begotten thee. S. Augustine in his Commentaries vpon the 2 psalm saith, that this word this day, doth signifie & declare the euerlasting birth of the sonne. And although this day set downe there in the prophesie, may be thought to signifie the time when Christ was borne according to his manhood: yet because this day signifieth a presence, for in eternitie nothing is so past as though now it were not, neither is any thing to come, as though it had not already bene: For whatsoever is frō euerlasting, is alwaies: it is vnderstood deuinely, according to this saying, this day haue I begotten thee: wherby our true and catholike faith setteth forth vnto vs the euerlasting generation of the power and wisdom of God, which is the only begotten sonne of God. And diuerse other goodly & holy doctōrs, as Arnobius, Hillarius, Cyrillus, Chrysostomus, and many moore, vnderstand this verse thus. Hebr. 1.  
 S. Paul also to the Hebr. reciteth the words which are in the 2. booke of the Kings, where God the father saith thus of Christ: I will be his father and he shalbe my sonne. 2. Kin. 7. 14.  
 This cannot be properly spoke of Salomon, because God had promised David a son or seed which should spring out of his owne loines. And the circumstances of the places do plainly proue that this was spoken of Christ. But Paul by these words goeth about to proue that Christ is a sonne far aboue, and differing frō other sons, & that God said this to no angell, much lesse to Salomon. How then can this otherwise be, but that Christ must needs be the naturall sonne of God: For the adoption & calling of vs children which beloue in Christ is only giuen vs by grace, as Iohn saith: As many as recei- Iohn 1. 12.  
 ued him, that is Christ, to them he gaue power to be the sons Phil. 2. 7.  
 of God (to wit) to such as beloued in his name. And Paul also citeth this verse: worship him all yee gods, or angels Hebr. 6.  
 out of the psalms. These are his words: And again when he (that is his father) bringeth in his first begotten sonne into the world, he saith, & let all the angels of God honor him. This verse speaketh of the kingdome of Christ, which is aboue all things both in heauen and earth, which kingdome is prepared by the Gospel, by which Christ is made known  
 to

## Christes Sermon,

to the world, and the world is become his inheritance, which heritage the Father promised to give him in the second Psalm. And although the condition of Angels amongst all creatures, is of all other most noble, yet are they commanded to adore this King Christ. But to be adored, is that honor which is onely due vnto God, and not vnto any other. For seke the scriptures and you shall find that the Angels neuer adored any but God alone. Paul also to the Heb. proueth the Godhead of Christ out of the 10. Psalm. saying: And thou Lord in the beginning hast established the earth, and the heauens are the workes of thine hands. They shall perrish but thou doest remaine, and they shal waxe old as doth a garment, and as a vesture shalt thou change, or fould them vp, and they shall be changed, but thou art the same and thy yeares shal not faile. The holy Ghost teacheth vs here (as you may see by his minister Paul) that this psalm in this place speaketh of Christ (as may be gathered both out of the argument, and whole tract of the Psalm) to wit, how that King, whom the Apostles had preached through all the world, should be feared of all kings and kingdomes of the world, and that he is God himselfe, who framed, and founded both heauen and earth. And although the creatures change and perish, yet this God abideth still in himselfe, and is immutable and eternall, but we shal find all these things in Christ. And therefore vndoubtedly he is that true God which is both preached, and feared through the whole world.

x. names of  
God.

The names also of God, by which the scriptures speake of God, giue vs (if we marke them well) a most firme and strong argument to proue the Deuinity of Christ. S. Hierome vnto Marcella hath noted ten names by which the scriptures call God. The first is *El*, that is, mighty: the 2. *Elohim*: the 3. *Elohe*, that is, God: the 4. *Zebaoth* which the 70. Interpreters translated into *Græke* *δευασιον*. But the learned doctoꝝ Rabbi Aquila doth translate it of Hostes. The scripture useth alwayes to ad this maiestieall name *Iehoua*, *Edonai*, that is, Lord of God. *Edonai Zebaoth*, the  
loꝝd



of hostes. 5. *Eliou*, that is most high: 6. *Ebeieih*, *Eſcher* *Ebeieih*, *Exodi* that is, I am that I am: the 7. *Edonai*, that is, Lord. 8. *Iah*, 9. *Iehouah*. these 2 last names do only signifie God in his holy eternal, and vntchangeable essence. The 1. name is *Schaddai*, that is, strong by himselfe, or of himselfe sufficient, & able to do all things as God. Hierome expoundeth it. And God calleth himselfe so in Gen. saying: *Eni El Schaddai*, which God. Hierom translated into latin thus, I the Lord al sufficient: But the 70. Interpreters vse for *Schaddai*, *Dei*, that is, God. And this translation is true though *Schaddai* indeed signifie almighty, and not properly God, yet seeing none is almighty, but only God, their translation is good.

Gen. 17. 1.

Esay 42. 8.

Now marke what God saith in Esay. I am (saith he) the lord, or Iehouah, this is my name & my glory I wil not giue to another, that is, I am the true God. This name and hono: is onely due to me, this doth belong to me alone and to no creature. But if now this excellent and high name Iehouah may be proued by the prophets to be giuen properly to Christ, then by an infallible argument and good consequent is Christ proued to be true God. For it is sure and manifest, that this name Iehouah is the proper and essential name of God, & signifieth nothing but one true God in his holy essence & maiesty, which none of the other 1. names doth, but only this name *Iehouah*, and *Iah*, which *Iah* in my iudgement signifieth the same that *Iehouah* doth, for they spring both out of one root.

Anna. I pray you what is the root of this word Iehouah: whence hath it this wonderfull signification?

Urb. Iehouah cometh of this word *Houah*, or *Houah*, & *Houah*, which words in the Hebrew tongue hath the same signification that our is hath in english, & is speke of nothing vnles it haue a substance, or be something. You know how God would send Moyses into Egypt to bring the children of Israell out of Egypt into the land of Canaan. Moyses speaketh vnto God, saying: Behold when I come vnto the childre of Israel & shal say to them, the God of your fathers hath sent me vnto you. If they say vnto me what is his name there God answered vnto Moyses, saying: *Ebeieih*, *Eſcher*, *Ebeieih*.

The Etimology of Iehouah

Exod. 3. 13

## Christes Sermon,

*Eheieih*, that is, I am that I am, and he said, thus shalt thou say to the children of Israel, *Eheieih* sent me vnto you, that is, I am, hath sent me vnto you. Where you see whence this name *Iehouah*, is deriued, to wit, from *Eheieih*. And it is in the Hebrew tongue *Tetragramaton*, which is a word of foure letters after the writing of the Hebrew, to wit, these *od, hoe, nau, hoe*, and it signifieth being, or hee which is. For God alone (if you speake properly,) is such that he hath, or borroweth his being of none other. All creatures are something, and haue a substance, but they haue it not of themselves, but of God the almighty creator: *Eheieih*. He giueth al creatures, and things their beings, and he nourisheth, feedeth, comforteth and keepeth al things. And therefore, *Rabbi David Recheitai* b: the scripture calleth almighty God *Iah*, because he is the maker of the world & the cause of the worlds being. But I wil now recite certaine places where y scripture calleth Christ *Iehouah*, that is God and then you shall know why Christ said in Iohn, to the Iewes. Verely, verely, I say vnto you, before Abraham was I am. Where he calleth himselfe by that name *Eheieih*, by which God called himselfe when he talked with Moyses in the 3. of Exodus. David in the 23. Psal. calleth Christ the Lord of Zebaoth, in Hebrew it is *Iehouah Zebaoth*, that is the God of hosts, or almighty. As S. Hierome writeth vpon the 2 of Zach. That the 70 interpreters translated it. *παντοκράτορ*, that is, almighty, And the Church doubteth not that the 24. psal. was made of Christ, and that Christ is there called the Lord of Zebaoth. If therfore this name be giuen to the alone, true, and naturall God, and to none other: then is this testimony vndoubted and must true, that Christ is true, and naturall God. Neither can the Iewes though they be neuer so stiffnecked, and hard-hearted, aledge any thing heere to the contrary. Christ saith in the 2. of Zach. *Iehouah Zebaoth*, the Lord of hostes hath sent me vnto the nations. Where Christ himselfe (whom God the father sent into the world, that he should not only call the Iewes, but also the Gentiles by the Gospell, vnto his

euer-

ouerlasting Kingdom, and giue them euerlasting saluation) speaketh & calleth himselfe Iehouah Zebaoth, which words signifie almighty God alone: And againe Zach. saith: and the Lord my God or Iehouah shal come, and all the Saintes with him or with thee. **This also is spoken of Christ, & of his latter comming to iudgement**, as S. Hierom saith. And the church vnderstandeth this place so vnto this day, to wit, that Christ our lord Iehouah shal come with his angels, as it is written in Mar. in these words. When the sonne of man shall come in his glory, and all the holy angels with him, then shall he sit vpon the throne of his glory. Zach. saith: and who so will not come vp of all the families of the earth, vnto Ierusalem to worshippinge the King, the Lord of hostes, euen vpon them shall come no rayne. **The Prophet speaketh this of them that will not beleue in Christ, nor acknowledge & worship him in the church, for their King, Lord, and God.** And he saith, that he wil punish them with a heuy and horrible plague, to wit, he will take away from them the dew of his holy word, which happened to the Iewes, that so they might wither, decay, and perish.

**When I see a Jew, and here him opening and expounding the scriptures, O good God what misery, and what horrible ignorance do I heare and see: surely mans tongue cannot vtter the miserable darkenes that their hearts are wrapped in, and the incurable hardnes of hart, and lamentable captiuitie of their errors, in which Satan mightily holdeth them.** You haue in this prophet diuers places moe, in which Christ is called true God by the name of Iehouah. David also speaketh thus of the ascension of Christ. God is gone vp with triumph, euen the Lord or Iehouah, with the sound of the trumpeter. Are not these most plaine & sure testimonies of the godhed of Christ: and againe he saith, Prepare the way for him that rideth vpon the heauens, as it were vpon an horse, his name is the Lord, or Iah, and reioyce yee before him, or exalt him that rideth vpon the heauens in his name Iah and reioice before him. **In this Psalm David speaketh againe of Christ, which place the holy ghost by S. Paul to the Ephe.**

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expoundeth

## Christs Sermon

Eph. 4. 8.

Esa. 33. 12.

Psalms. 2. 12.

Eze. 36. 26.

2. Cor. 3. 3.  
Ier. 31. 33.

expoundeth of Christ. And here againe is the essentiall name of God set downe in this Psal. For the Hebrew wordes are these. *Solu, Ierocheb, Baerabosh be lah, Schmo.* And here (as you see) is set downe the right name of God *Iah*, which hath the same signification that *Iehouah* hath, that is God. And Esay saith: the lord or king Iehouah is our iudge, Iehouah is our law giuer, Iehouah the lord is our king, he will saue vs. Here Christ is three times called God, which is not so plain in the common translation. For in the common translation *Iehouah* is translated lord, which word is general, & common to all those which haue power & rule or gouernment of any others. But Iehouah is the proper name of god alone, neither is it general or common to others, as this word dominus is in the Latines. The prophet prophesied of the state & condition of the christia church, to wit, how it should haue peace, & tranquillity & quietnes, vnder our Lord Christ. And he addeth this *atidodjir*, because y church shal haue god himselfe to be her iudge, law giuer & king, who also will be our help & aide. He is our iudge not to condemne vs, but help vs, and saue vs from the vngodly, whose iudge he also is after another sort. As is described in the 2. Psal. saying: Lay hold on discipline (or kisse the sonne) least he be angry, & ye perish in the way when his wrath shal sodenly burne. When shall his iudgement & wrath ware hot only against the vbeléuing & vngodly, but when he speaketh of vs, y beleue in Christ, he saith: Blessed are al they that trust in him. He is our law giuer, but far differing from Moses. Who gaue the law of god to y Iewes in tables of stone, but could not make his people by the law of the righteous. For he could not giue power & strength to do & performe the law. But our law giuer both teacheth vs what is right & holy, & also giueth vs a new hart and his holy spirit, as he promiset by Eze. The finger of God writeth his law in our harts, y we may with ioy and pleasure do the wil of the Lord. He is also our King, for he ruleth vs in spirit & truth, & defendeth vs. And his holy spirit comforteth vs, as Esa. saith: Feare not, for thou shalt not be ashamed, neither shalt thou be confounded. For thou shalt

not be put to shame. For he that made thee is thy husband,  
 whose name is the lord of hostes, & thy redemer, the holy one  
 of Israel shalbe called the God of the whole world. *He speaketh this of Christ & his church. Paul saith to the Ephe. Christ is the husband of the church. And here again he calleth him Iehouah Zebaoth, (y is) God almighty. And after ward he calleth him by another of the names of God, Elohe, which also signifieth god. And this prophesie is fulfilled euen from the apostles time vnto this day, & is now also daily in fulfilling. For al the godly beleuers in Christ Iesu, do in one spirit & saith confesse, through y whole world, y Iesus of Nazareth is our lord Christ, & very true God to be lauded & praised for euer. Amen. The scripture is full of these testimonies of y name of Iehouah. Let vs therefore heare moze; Esay saith: This is our God, we haue waited for him, and he wil saue vs, this is the Lord Iehouah, we haue waited for him, we will reioyce & be ioyful in his saluation. This prophesie doth properly appertain to Messias. He shal destroy death for euer: & then shal the church in y time of the new testament say, Iesus of Nazareth is our God, who only will bring vs helth & saluation. For now this doctrine of preaching, to wit: that Christ Iesus came into the world to saue sinners, is spread abroad through y whole world. And Peter saith: We beleue through the grace of the Lord Iesus Christ to be saued, euen as our fathers did beleue. And Esa. saith: Be ye strong, feare not, behold your God cometh with vengeance, & uen God with a recompence, he wil come and saue you. This prophesie speaketh also of Christ. wher vpon Cypr. citeth it against the Iewes. For the prophet by & by reciteth those miracles which Messias should worke here vpon earth. And the holy ghost here comandeth al the preachers to comfort the poore in spirit, to wit, all those which truly repent & are hartily sorry for their sinnes, & which are amazed & stricken downe, & quake at that wrath and iudgement of God. And he biddeth them preach vnto them diligently the gospel, y glad tidings of the Lord: saying, that god himself doth come to take vengeance of his enemies, & to deliuer vs fro the tyranny of our sinns. As it came to passe in the fulnes of time, whē the only begotten*

Esa. 54. 4.

Eph. 5. 32.

Esa. 45. 2.

I. Tim. 1. 15.

Act. 15. 11.

Esa. 35. 4.

Cypr. 2. li. c. 6.

Who be the  
poore in spi-  
rit,

## Christs Sermon

begotten sonne of God came into the earth vnto vs in his owne person, and tooke vpon him mans nature, and suffred death for our sinnes vpon the crosse, and rose againe from death, and thereby satisfied for our trespasses, and deliuered vs from our sinnes and death. This was done by none other but by Iesus Christ of Nazareth the true sonne of God, who at the time appointed became man, and therefore he is called by this most worthy and comfortable name, by which the prophets called him long before. And the Angel in Matthew nameth him *Ieschuah* or Iesus. It is also worthy noting, and full of comfort, that where these prophets speake of the helpe, by which we are deliuered from our sins, there they vse the very root or *Schoresch*, from thence this most comfortable name Iesus is deriued. As *Isa.* in the 25. sayth, the prophet *Ioschienu*, and in the 35. he saith, *Ioschaachem*. And these words come of *Ioscha* and *Hoschia*, which is, deliuered, to help, to redeme. Iere. 30. speaketh of Christs kingdome, and calleth him the true branch of Dauid. And he addeth, he shall be called *Iehouah* of our righteousness, that is the name by which they call him our iust God. The doctors of the Iewes themselves, as *Rabbi Kimchi* and others confesse, that the prophet speaketh here of Christ, and of his kingdome. And *Thargum* saith: *Akemle David Meschiah de Zadika* is, that is, I will raise vp or bring forth a Messias for Dauid, which is Christ the righteous. Here God promised to Dauid long after the death of Dauid a stocke or branch of righteousness, which should set vp true righteousness. This branch, is Christ. And there he telleth what his name should be, and he calleth him by the name of God. For he setteth downe that holy name *Iehouah*. This testimony doth conuince the wicked Iewes and damned Arrians of a diuelish herefie: and it soundly declareth, that Christ is not only true man, bozne of the stock of Dauid after the flesh, but also the only true and naturall God.

*An.* I remember that you were wont oftentimes to say, that amongst the brieft & short sentences of the holy scripture, you neuer had moze redy & perfect helpe, and comfort  
by

Mat. 1. 25.

Ier. 23.



by any then by these words. Our righteous God, or Christ the God of our righteousness. You say that this sentence is your most precious iewel, which ye would not change with many millions of worlds, if there were so many worlds. For you say it is the pith of the whole gospel. Wherefore I pray you good husband expound and open me the same with all diligence, that I may also be partaker of that rich treasure and precious iewel. For all things ought to be common betwene vs, seeing that which is yours, is also mine.

*Orb.* Why might I not say with Paul. Those things that were vantage vnto me, the same I counted losse for Christs sake, yea doubtes I thinke all things but losse, for the excellent knowledge sake of Christ Iesus my lord, For whom I haue accounted all things losse, and do iudge them to be dong, that I might win Christ, & might be found in him, that is, not hauing mine owne righteousness which is of the law, but that which is thorow the faith of Christ, euen the righteousness which is of God thorow faith, that I may know him & the veritie of his resurrection. I haue had no affliction, no griefe, no wound of hart, though it were very bitter, in which this saying of Iere. did, & could not comfort & refresh me. For what stozme of temptation soeuer assaileth me, what tempest of affliction soeuer riseth & rageth vpon me, when my sins bere me, when the horrors of death shake me, & when the paines of the euerslasting lake be present before me, and appeare in my mind: by and by I run hither, & in this iewel I find the only heroical helper, which both wil & can deliuer me from all perils and dangers. For he is that true God Ichouah. He became also true man, that he might beare my offences, die for my sins, and giue himselfe & all that euer he had for me. When my conscience beginneth to dispaire, & saith, how wilt thou stand before God? & how wilt thou escape euerslasting death: thou art a sinner, and the stipend & wages of a sinner is nothing else but wrath, ire, affliction and torment, both in this life, and in the life to come: when I am thus I say, shaken with these soeaceable and violent temptations, I run to this saying, my iewel and sacred anker. This saying, is my sword, my complet harness, my chiefe armour, & my strong

Phil. 3 7.

Note that Paul here sleeth to the faith, & refresheth his owne righteousness and merits.

Christ the God of our righteousness is a comfortable iewel.

Learne here what to do in temptation and the danger of desperation.

## Christs Sermon

Christ our  
righteousnesse

1. Cor. 1. 30.

Christ our pro-  
pitiatory.

tower of defence, and then I burst forth into these words, & say, I confesse it is true (ah alasse) it is too true, that I am a miserable sinner as far as belongeth to my selfe and my own person, & therefore haue I deserued very sharpe punishment, but God promised to send vs sinners a bud, but of righteousness, of the stocke of Dauid, and that he should be God and also our righteousness. And he hath long since performed this his promise made vnto sinners, in that he gaue and sent his sonne vnto vs, that he might be our righteousness, which wordes Paul vseth, respecting onely this pety. Therefore although I know my selfe most guilty of many diuers hainous and heauy sinnes, yet will I not discourage my selfe or dispaire. For in sacred baptisme I haue put in Christ our saluation giuen of God, by whome he hath both promised and giuen vnto vs euerlasting life. That Christ out of all doubt is holy enoughe. And seeing he is mine, although I be neuer so laden with sinne: yet for all that, in as much as I haue repented, and do repent me hartily of my sinne, and seeing that I do lament that euer I sinned, I haue sufficient to answer my sins, to wit, that euerlasting righteousness, euen Christ himselfe with his passion and resurrection which is freely giuen me of God. Vnmay I set forth to answer the heuy and gracious wrath of God, and behind him as a true propitiatory, may I hide and shroud my selfe, and so be and remaine vntouched either of sinne, death, or sathan. For the innocency and righteousness of Christ is infinite, euerlasting, inuincible. yea it is more mighty then all the sinne of man: and able to answer for all sinne if there were a thousand mo worlds of sinne. His life was such, so pure, and so passing forrible and mighty, that it got the victory ouer death, sinne and hell. To be bryefe, no tongue can tell, nor hart thinke, what treasure, what riches, and what wealth it is to vs, that Christ, the true and naturall sonne of God is become our righteousness. If he had bin righteous and holy for himselfe alone, then had it profited vs nothing. But now seeing he needed not be righteous for himselfe, but is become righteous for vs: who I pray you, if we beleue this

this faithfully, and if we perswade our selues herein certainly, can hurt vs: who can make vs afraid: or what can make vs dispaire: nay, may not we with Paul holily triumph, glory, and say. If God be with vs, or on our side, who can be against vs? who spared not his owne sonne, but gaue him for vs all to death, how shall he not with him giue vs all things also? who shall lay any thing to the charge of Gods chosen? it is God that iustificeth, who shall condemne? it is Christ which is dead (for vs) yea, or rather which is risen againe, who is also at the right hand of God, and maketh request of vs all: who shall seporate vs from the loue of Christ? Behold how full of heart, how proud in holines, and how courragious this sentence made Saint Paul: Loe what strength, and stomacke it ministreth vnto him, in so much that he feared himselfe nothing, but stood stoutly vndiscouraged with any euill or temptation: may not we then likewise recreate and solace our selues therein? If Christ be our righteousness (as he is indeed) then must needs all our sinnes be forgiven vs, and then God himselfe accounteth vs righteous, for Christs sake. For befoze this righteousness of his, can no sinne remaine, but must needs be quenched out, <sup>7 the death of euen,</sup> as a little sparke of fire is put out in the great sea, <sup>the godly is but a sleepe,</sup> And if our sins be blotted out, then is death also so choked, that the death of the Godly is but a sleepe. & a redy way vnto immortallity: and then hath Satan no moze power ouer vs, but we being clothed with the righteousness of Christ, are become the sonnes of God, and shall with Christ inherit euerlasting life.

Chrysostome saith vpon John 2. who so euer hath Christ, hath all welth and treasure. For he hath perfect Holynesse, which he may set against the law and iudgement of God, true life to set against death, and euerlasting saluation against damnation: As Paul saith. Christ is the end or fulfilling of the law for righteousness vnto every one that beleuech: who so beleueth in him is righteous. Paul tooke such a holy pride, and trust in these words of Jerem. that he was not afraid to test at death, sinne and the diuell, saying:

## Christ's Sermon

**1. Cor. 15. 55.** O death where is thy sting? O graue (or hell) where is thy victory? The sting of death is sinne, and the strength of sinne is the law. But thanks be vnto God which hath giuen vs victory through our Lord Iesus Christ. Lo, Christ as you see is our righteousness, and his righteousness and victory ouer sinne, death, and hel, is giuen vnto vs, that it may bee our owne, and that we may challenge it by right for our owne. I would to God that all which doe professe the name of Christ, did thorowly vnderstand and beleue this.

*An. 2.* How happy were we, if these so excellent & precious words of God were so deeply printed in our minds, y we could surely ground them in our hearts. This saving hereafter shal also be my iewel. And God grant me faith, that I may euer keep it in my heart. Amen. But why do you translate these words *Edonai zid kennu*, the lord of our righteousness, or the lord our righteousness, and not rather our righteous God, as the common translation hath it?

*Vrb.* Some do read it, our righteous God, but seeing S. Hierom readeth it out of the Hebrew, the God of our righteousness, I had rather follow him. For so is it fuller, and hath more force to make vs know Christ, & to comfort vs. And so hath the holy ghost by S. Paul translated it, saying: Christ of God is made vnto vs wisdom and righteousness &

**1. Cor. 1. 30.** sanctification, and redemption: He that reioycest, let him reioyce in the Lord. Christ is also called God in other places, as in Esay: where the prophet calleth Christ *El*, whereof cometh *Emanuel*, or *Immanuel*, which words the holy ghost expoundeth in Math. God with vs: for *El* signifieth God, and although it doth properly signifie strong, yet in Esay it signifieth the true & natural God, who of himselfe is strongest of all, yea, very strength it self. The 70. interpreters translated it, the mighty God. Christ is also called God, in Zach. who saith: And he shewed me *Iehonah* the high Priest, standing before the angel of the Lord, & Sathan stood at his right hand to resist him. And the Lord said vnto Sathan, the Lord reprove thee. This angel and *Iehonah*, or God, is the onely begotten sonnes of God, who appeared to the Prophet in the  
foymes

Esay. 9. 6.  
Esay. 7. 14.  
Mat. 1. 23.  
Esay. 7. & 9.

foyme of an angel, and is often called an angel, as Esay. The angel of the great counsel. ( For he was sent into the world by the euerlasting counsel of the holy Trinitie.) This angel Christ is here called by the proper name of our true & naturall God, that is, *Edonais* or *Iehouah*. And thus you see by these plaine & manifest words, that Christ is very true and naturall God. I might bring more places out of holy scripture like vnto these, where Christ is plainly and simply called God: but you shal find them in reading your self. There are also many testimonies by which the Godhead of Christ is plainly declared, although this name God be not alwaies expresse<sup>d</sup> down. For y<sup>e</sup> circumstances do mightily proue, that euen he, of whom the scripture in that place speaketh, is true God, as God saith in Esay. I, euen I am the Lord, and beside me there is no Sauour. Here God himselfe saith, that there is none other *Moschiam*, deliuerer, or sauour, but on-ly he. And this name Sauour, both in the old & new Testa-ment, is alwaies attributed only vnto Christ. It followeth therfore, that Christ is true God, or *Iehouah*. And this testi-mony proueth the godhead of Christ, as well as if in plaine and manifest words he had bin called God. For when wee write, or speake of the Prince of any country, or prouince, then it is all one whether wee say, here standeth the right lord, heire, & gouernour of this country, or here standeth he to whom this land or prouince belongeth, or to whom this region is subiect by the commandement of God. If therfore the whole country, or dukedom belong to none other but to the ruler thereof only, then is the meaning of both the sen-tences one. If there be none other Sauour but on-ly God, and yet Christ is our alone Sauour (as the scripture saith he is) then must it needs follow that Christ is God.

The Scripture also saith in Ieremy. Cursed be the man Ier. 17. 5. that trusteth in man. And Paul saith: He that beleeueth in him Rom 9. 33. (that is Christ) shal not be ashamed or confounded. And Iohn saith, He that beleeueth in Christ, shall not be condem-ned. All the whole Gospel requireth faith in Christ. Faith is a worke of the first commandement, which is due to none, but

Christ called  
an Angel,  
Esay. 9.

Esay. 43. 11.

## Christes Sermon,

Iohn. 5. 22.

but onely to the sole and true God. If therefore we must be-  
lieue in Christ, as we daily say when we repeat the Christi-  
an cred (I beleue in Christ our Lord, &c.) It followeth that  
he is true God. For if he had not bin true God, the scrip-  
ture would neuer haue commaunded vs to honoꝛ him as God:  
But seeing that the scripture commaundeth vs to honoꝛ him  
as God, it must needs be that he is God. As Iohn saith: The  
father hath committed all iudgment vnto the sonne, because  
that all men should honoꝛ the sonne, as they honoꝛ the fa-  
ther. But the father is honoꝛed in faith, loue, feare, hope, &  
Inuocation. For we beleue in him, loue him, feare him, put  
our whole trust in him, & call vpon him, and such like. This  
is the honoꝛ due to God only. But the sonne must be honoꝛ-  
ed after the same maner, & therefore he is very God. Many  
such reasons may be gathered, as wee read in Hilary, Am-  
brose, & Augustine, but specially in Cyril in those 14 famous  
bookes which he intituled, the treasure again st the Arnans.

Esa. 11. 10.

There is also a testimony of Christs Godhead, in the 11.  
of Esay where the Hebrew text is thus. The nations shall  
seeke vnto it, or shal make inquisition after it, that is Christ.  
The 70. interpreters haue thus translated it, the Gentils  
shal trust in him (that is, in Christ.) Hee speaketh here of  
the roote of Iai or Iesse (that is, Christ) which thing must  
needs bee confessed, because none can deny it. If then the  
Gentils must put their trust in him: and yet must we trust  
in none but the true God, because none but he can, or will  
saue vs, it followeth by a consequent, y<sup>e</sup> Christ is very God.  
The Euangelist S. Iohn is full of such arguments, whereby  
the Godhead of Christ may be pꝛoued by his diuine woꝛks.  
Likas the father raiseth vp the dead and quickneth them, so  
the sonne quickneth whom he will. Whereby it is plaine,  
that the sonne is God. For to raise by the dead to life, is a  
woꝛke of an infinite power, which none can do vnlesse he be  
true God. But seeing that Christ raiseth by the dead to life,  
by his own power, as well as the father, it followeth that  
he is true God. It is also said in Iohn: What so euer thing  
the father doth, the same doth the sonne also. Whereby is  
pꝛoued

Iohn. 5. 21.

Iohn. 5. 17.



proued that the father & the sonne, are both of one essence,  
 nature, and power. Therefore the sonne is true God, and  
 doth as well create as the father. And in the same chap. As  
 the father hath life in himselfe, so likewise hath hee giuen to  
 the sonne to haue life in himselfe. ~~The~~ creatures haue life, but  
 not of our selues. For it is giuen vs of God by grace. But  
 the heavenly father hath life in himselfe, so that he himselfe  
 is essentially life it selfe, neither hath he taken it of another,  
 neither gaue he life so vnto the son, as he giueth it to crea-  
 tures, as though he had not had it before, or had bin without  
 it, & after ward receiued it of his father as other creatures  
 do, nay, there was no such giuing. For the sonne in his god-  
 head hath not his life after that sort, but the father begot  
 him from euermaking of his owne substance & essence. And  
 thus the father borrowed his substance of none. And what  
 soeuer the sonne is, or hath, the same he is, and hath of the  
 father. The father who is very life in himselfe, begot the  
 sonne, who also in like manner is very life in himselfe, as S.  
 August. saith: And Christ is the very sonne of God, therefore  
 true God. And so saith Christ in Iohn. I am the resurrection  
 & the life: wherby it followeth, that Christ is true God. For Iohn. 11. 25  
 he is life indeed, & maketh the dead to liue: which thing is  
 not the work of a creature, but only of God. And Christ saith  
 in the 1. of Iohn: I haue power to lay down my life, and haue  
 power to take it againe. Which thing he did on Easter day, Iohn. 10. 18.  
 when by his owne proper power & might, he rose from the  
 dead. This is the worke of God, and he attributeth and taketh  
 it to himselfe. For he saith: I haue power, &c. We also  
 shall rise againe, but wee haue no power to raise by our  
 selues, as Christ raiseth himselfe: but he, through his own  
 proper strength and vertue, doth raise vs vp.

Christ also is omnipotent, but none but God is omni-  
 potent, therefore Christ is God. Paul proueth his almighty Phil. 3. 21.  
 power to the Philii. where he saith: Christ shall change our  
 vile body, & it may be fashioned like vnto his glorious body,  
 according to the working whereby he is able euen to subdue  
 all things to himselfe. Therefore must he needs be almighty, Zach. 12. 10.

AND

## Christes Sermon,

& so of necessity true God. God sayth in Zach. I will poure vpon the house of David, and vpon the inhabitants of Ierusalem the spirit of grace, and of compassion, and they shal looke vpon me whom they haue pearced.

Here God speaketh: for to giue the holy Ghost, is the very office of God. And the same only Lord God saith: He was nailed on the crosse, and pearced through the side. And did not the very same happen vnto Christ hanging vpon the crosse? Iohn saith. One of the soldiers with a speare pearced his side, and forthwith came there out blood and water. Seeing that God and man is one person in Christ: therefore doth the scripture, because of the vnity of person vse this phrase of manner of speaking, as Paul saith to the Corinthians. They would not haue crucified Christ the Lord of glory. For the person of Christ is not to be diuided, or sundred. We must not say, man Christ suffered for vs, man Christ was slaine for vs, but God, and man, that one person, the Lord of glory, and maiesty, was crucified, and dyed for vs.

The Godhead or deuinity of Christ is euery foot in the new testament prooued and confirmed out of the ground of the old Testament. Paul in the Actes sayth: Take heed therefore vnto your selues, and to all the flock, whereof the holy Ghost hath made you ouerseers, to feed the Church of God, which he hath purchased with his owne blood.

Bede sayth in his commentaries on these wordes: Paul is not afraid to call it, the blood of God, for the vnity which is in the two natures of our Lord Iesus Christ. Wherefore he is called also the sonne of man which is in heauen. Let therefore that Nestorian heretike cease to seperate the son of man from the sonne of God, & let him not make to himselfe two Christs. Iohn Baptist sayth thus concerning Christ. I saw and bare record, that hee is the sonne of God.

Let vs note heere that which Cyril noteth vpon Iohn, to wit, that the Græke article doth declare the person Christ to be the very sonne of God, after a peculiar sorte.

We are the children of God, adopted by grace: but Christ is the onely true and naturall sonne of God, begotten of the substance of the Father, who was prefigured and set down in the types of Moyses law, who also was prophesied of by the Prophets.

God so loued the world, that hee hath giuen his onely begotten sonne, that whosoever beleueth in him, should not perish, but haue euerlasting life. Saint Cyril saith vpon these words. He giueth forth in these words, that he is true God by nature. For it must needs be, that the onely begotten sonne of God, being like to the Father must also be God, who hath not onely the externall honour of childhood, as we haue, but is indeed the very same which he is said to bee.

Iohn.3.16,

Christ also in Iohn said vnto the Iewes: None is able to take them (my sheepe) out of my fathers hands: I, and my father are one: for which saying, the Iewes being about to stone him, said: Thou beeing a man, makest thy selfe a God. Here the Iewes plainly vnderstood, that when Christ called God, his father: and when he said, I and the father are one, that then he called himselfe true God, and the naturall sonne of God, who is like to his father, as S. Augustine saith vpon these words. And Thomas simply calleth Christ, God, saying: Thou art my Lord and my God. Here againe S. Cyril admonisheth vs to note these words well, as they were

Iohn 10.33

written in the Greeke tongue, in which the new Testament was written. The Greeke is thus: *ὁ κύριός μου, ὁ θεός μου.*

Iohn.10.28,

Both the words Lord and God, haue their proper articles. Wherevpon it may easily bee gathered and vnderstood, that Christ is not called Lord or God, as the Angels, and men in office and authority are called gods, but after another proper and peculiar sort: for he is the true and naturall God. But it would bee long to repeate all that is in Iohn concerning this matter. And this I tell you, that all the Gospell of Iohn, almost euery Chapter and verse, is nothing else, but a testimony of Christs Godhead. Wherefore my counsaile is, that you highly esteeme Iohns Gospell, that you hartily loue it, and that with all diligence you read

## Christes Sermon,

- read it, and read it againe. Paul saith, that God had promised his gospell afore by his prophets in the holy scriptures concerning his sonne Iesus Christ our Lord. And here after a peculiar sort, he calleth Christ the sonne of God, euen his naturall sonne. And he saith, that Christ concerning the flesh came of the ancient fathers, who is God ouer al blessed for euer, Amen. We looke for that blessed hope and appearing of the glory of the mighty God, and of our sauiour Iesus Christ. And to the Phil. he saith: Christ beeing in the forme of God, thought it no robbery to be equall with God, but he made himselfe of no reputation, and tooke vnto him the forme of a seruant, and was made like vnto men, and was found in shape as a man. And to the Col. In Christ dwelleth the fulnes of the Godhead bodily. That is, as Theophilact expoundeth it substantially or essentially. so that God & man are one person and not 2. sonnes of God, but 1. sonne of God our Christ. And Iohn sayth: We are in him that is true, that is, in his sonne Iesus Christ. This same is very God & eternall life. There are many mo testimonies of Christs true Godhead. But seeing it would be great trouble, and also aske long time to speake of them all, I pray you at this time be content with these.

Rom 1.2.

Rom 9. 5.

Tit 2. 13.

Phil 2. 6.

Col 2. 9.

1 Joh. 2. 20.

*Anna.* You haue alledged sufficient testimonies concerning Christs diuinity, and I haue oftentimes heard you in many and long Sermons thoroughly ground and proue it. but you haue neuer done, you make no end, if you once beginne, and haue occasion and opportunity to speake of this doctrine and article.

*Vrb.* Some men (little conuersant in heavenly things) perhaps will thinke that I haue spoken many needles words & laboured long about a little. But take you good heed (my wife) that you haue no such cogitation, thinke not this a light matter, & heare it not, so that it go in at one eare & run out at the other: but learn it perfectly & digest it inwardly. For the Godhead of Christ Iesus, is the most high and necessariest article to be known in al diuinity which the diuill (that wicked spirit the father of lies) hath gon about in his members to take from vs, & to destroy euer since the Apostles time

time. He assayed it by that wicked & vngodly heretike Cerinthus, in Iohn the Euangelists daies, & afterward by other of his ministers, the bewitched and blind enemies of piety, as Arrius, Euzoius, Achilla, Eunomius, & Paulus Samosatac: & he doth now assaile it by y<sup>e</sup> foolish & fantastickall sect of Anabaptists. Mark therefore & obserue diligently this, that no man can be iustified & saued, vnles he beleue that God himself became man, and that the euerlasting word, w<sup>h</sup> was with God his natural son, tooke mans nature vpon him at the time appointed, & is not a creature but true God, the almighty creator. He which doth not beleue this must needs dye, & perish in his sinns eterna'ly. For he hath not the true life, to wit, this euerlasting word, the son of God, without which there is no true life. For in him only is life: If Iesus Christ were only man, and not God, so that the manhood of Christ were only a person of himselfe without God, then could he not deliuer vs fro<sup>m</sup> sin, death, & hel, though he himselfe were neuer so holy & free from sin: neither had the prophesies bene fulfilled, wh<sup>ch</sup> witnes (though in hiddden misteries, and figures; yet in sure, vnfallible, proper, fit, plaine, and manifest words, that God himselfe should becke man. But behold here (I pray you) the crafty subtleties and deceipts of the wicked and diuelish seducer Sathan: who, because he knew that God could not be found without this humanity of Christ, but only in the humaine nature of Christ & els not, goeth about to seduce & wrap men in this error; that they should not beleue Christ to be true God, to the end that poore sinners should seeke God without Christ & so neuer find. He which is in this error, and is seduced by this misbeleefe, thinking Christ to be only man, and not true God, he hath no Christ, he hath no samour, he hath no deliuerer, no redemer, no life, and to be b<sup>re</sup>se, no God. For hee saureth to himselfe a Christ, which is no Christ, who can neither help him nor deliuer him: and hee seareth God without Christ where he will not be found. Where vpon it followeth, that such a man which thus seeketh God, cannot escape euerlasting damnation. And this

Heretickes

A necessary point of faith.

Satan goeth chieftly about to deceive vs in the vnity of Christs person. He that seeketh God without Christ findeth him not in mercy.

The devils chiefe desire.

Satan

## Christs Sermon,

Satan chiefly traunyleth, this he endeauoreth, & at this marke doth he altogether shoot, that by y meanes he may cast vs into euerlasting perdition, and destroy vs. Looke therfore vnto your selfe, the world draweth to an end: these be the last daies, the dissolution of all things is euen at hand, and sathan seeth that his iudgement and condemnation is very nigh, & therfore he bestirreth him, he findeth al means he may, he deuiseeth all waies he can, and he vseth all the force he hath to hurt Christ and Christians: yea, he goeth about by his force and errenius doctrine to seduce al that are baptised in Christ, and to entise them from Christ, and to bzing them into vtter danger of their soules. Of all things he cannot abide the sound and pure doctrine of Christ. And therfore it standeth vs vpon to watch, and daily and hourly to exercise prayer, and reading of the holy scriptures.

*Anna.* All laud & glozy be vnto God soz euer. Now I feo by the grace and goodnes of God, how much it auayleth vs well & thzoughly to know this article, and to print it in our hearts, & I will do my diligence to make our children perfect therein. O good God, how much lyeth vppon this article: and what a ieiwell is it truly to beleue the Godhead of Christ: It were better to sozswear and deny al the creatures in heauen & earth: yea, it were better to dye a 1000. deathes, then once to doubt but euen one iot of the Godhead of Christ. But go to and proue the natiuity of Christ which was tempozall, in that he was true man, & bozne of Mary, who remained a pure virgin after his birth.

*Vrb.* You haue already before heard somwhat of Christs tempozall natiuity, where we spake of the tribe of which Christ should come, and of Mary the blessed mother of God. And I expounded the 17. chap. of Esay, where it is said, that Iesus the sonne of Mary should be called Immanuel, y is God with vs: as also the prophesie of Mich. Now we haue more of this natiuity in the 9. of Esay: The wordz are these. For vnto vs a child is borne, and vnto vs a sonne is giuen, and the government is vpon his shoulder, and he shal call his name wonderfull, counsailor, the mighty God, the

Christs se.  
cond natiuity.



call his name wonderfull, counsaillor, the mighty God, the euerlasting father, the prince of peace, the increase of his go-  
uernment, and peace shall haue none end: hee shall sit vpon  
the throne of *Dauid*, and vpon his kingdome to order it, and  
to establish it with iudgement, and with iustice, from hence  
forth euen for euer: the zeale of the Lord of hostes will per-  
forme this.

In this prophesie of Christ is set forth both his tempo-  
rall natiuitie, in misery, kingdome, and also the order of the  
whole gouernment of his kingdome. First he saith: vnto vs  
a child is borne, and vnto vs a sonne is giuen, that we may  
know that this birth of Christ, with all that Christ is, hath,  
or doth, (thorough the fatherly good will of God) is ours,  
and done for the health, commoditie, saluation, and vse of  
vs poore sinners, which are borne in this world of the flesh,  
sinfull, and vngodly, children of wrath, and miserable offen-  
ders, euen from our mothers wombe, and therefore most  
worthy of euerlasting damnation. But here is borne such a  
sonne, whose natiuitie is holy, and pure, full of blessednesse,  
and saluation, and he is borne for our sakes, (to wit) that  
hee may helpe vs, and bring vs health, and all true happi-  
nesse, and that by him wee may be cleansed, new borne, iu-  
stified, and preserved from the spots & filthy staines, which  
we had in our natiuitie of Adam. Like as the church in Ger-  
many, hath now a great while sung on Christmas day.

That Christ  
and all that  
Christ is  
ours.

*Eyn kindelein so I belich ist vns geboren heute, von eyner lueck-  
frawen suberlich zu trost vns armen leuten, were vns das kinde-  
lein nicht geboren, so were wir abzumal ver lorn. das hie ist  
vnsor altes Eyn du süsser Iesu Christ, das du mensch geboren bist,  
behüt vns für der helle, &c.*

The Christi-  
mas Caroll  
of Gentua.

What is, a child most highly to be praised, and yet neuer as  
he deserueth, is this day borne of an vnspotted virgin, for  
the comfort of vs miserable men: whereas if this child had  
not bin borne for vs, we had all utterly perished, for he was  
borne for the help, health, and deliuerance of vs all. Where-  
fore most sweete Iesu Christ our child, most comfortable,  
(which for our sakes humbled thy selfe, and boughtest to  
be

## Christs Sermon

be made man) we beseech thee to deliuer and defend vs from the tyranny of the deuill.

This is the meaning of this Germanes song, which I here recite, because it containeth and expresseth the effect of this prophesie, in full, graue, and plaine words, & because it sheweth the piety of our fore-fathers, and their true faith in Christ. First, here the holy church saith, that a child was bozne for a special comfort for all mortall men. And further, more it saith, that for vs and our sakes, he was bozne. For he had no need, neither was there any cause why he should be bozne for himselfe. For what need standeth God of any creature? Secondly, the church here declareth and setteth forth the fruit and vse of Christs nativity, to wit, our saluation. For wlesso this child had bin bozne for vs, we had abidden still in our finnes, neither could we haue deliuered our selues, but had all died eternally. Thirdly, the church confesseth, that this Sauour or saluation happened to all: which Simeon. confesseth in Luke, saying: Mine eyes haue seen thy saluation, which thou hast prepared before the face of all people: to be a light to lighten the Gentils, and to bee the glory of thy people. And Paul saith: Christ Iesus gaue himselfe *ἀντὶ πάντων*, a ransome for all men. Fourthly, the Church, speaking of the kingdom and power of Christ, confesseth the true manhood, and godhead of the child Iesus, beseeching him and desiring him for his names sake (which is Iesus, that is our Sauour, or deliuerer) that hee would preserve & keepe vs from eternall death. By which song the church confesseth, this child to bee King, and most mighty lord ouer sinne, death, and hell. Which saying it is true, it must needs follow, that he is true God, and that our health and saluation is in his hand and power, and that he onely can and will saue, and deliuer vs from hell fire.

*Ans.* What meaneth this which this Prophet Esay saith, his government or kingdome is on his shoulders?

*Ans.* Did you neuer see the image of the child Iesus painted, as if he went downe from heauen vnto Mary, bearing the crosse vpon his shoulders?

*Ans.*

Luk. 2. 30.

1. Tim. 2. 6.

**ANNA.** I haue seene it often, but that signifieth his passi-  
on. What other thing did he beare in his crosse, but vs mi-  
serable and wretched sinners, and the heauy burthen of our  
finnes. Iohn saith: This is the lambe of God which taketh  
away the finnes of the world. Hee is that good shepheard,  
which sought the lost and wandring sheepe, and hauing  
found it, caried it home vpon his shoulders. Wee also are  
the kingdom or principallitie of Christ. For Peter calleth vs  
a royall priest-hood. *Λαός ἁγίος καὶ βασιλικὸς*, that is, a people re-  
deemed, or peculiar vnto Christ. Christ is that *ἀκρογωνιαίος*  
the chiefe corner stone, (or to be placed in the chiefe corner)  
vpon whom all the other stones, the spirituall building, to  
wit, the whole church standeth and leanieth. For the church  
is builded on Christ, as on a most sound and sure rock.

1. Pet. 2. 24.  
Ioh. 1. 29.

Luk. 15. 4.

1. Pet. 2. 9.

Mat. 2. 12.  
Psal. 118. 22.

Eph. 2. 20.

The Calde text in this place of Esay thus: Hee (that is,  
this child) shall take vpon him the law that hee may fulfill  
and keepe it. This text out of doubt hath in it notable com-  
fort. For our corrupt and sinfull nature, could not with all  
her strength keepe the law of God. For it is a law that  
commandeth such high and great things, as homo *υμάντης*,  
the naturall man cannot performe. And therefore God sent  
his deely beloued Sonne Christ Iesus, that hee might fulfill  
the law, and be the fulfilling thereof to all that truly beleue  
in him, who although they should be most miserable sin-  
ner, yet for Christes sake, should they be accounted as righ-  
teous before God, as if they themselues by their own righ-  
teousnes had fulfilled it, and that he might deserue for vs,  
and giue vs the holy Ghost, which might heale, reforme,  
& restore our wounded, decayed, and corrupted nature, so  
that euen our nature, also might by the Spirit of Christ keep  
the law, without which it could neuer haue done it.

Rom. 8. 3.

Now followeth 6. most notable, & worthy names, or ti-  
tles of the child Iesus used in this prophesie. First hee is  
called *Pelest*, that is admirable, wonderfull, marueilous, or  
doing marueilous things: & he is indeed marueilous in his  
person, marueilous in his doings, and his kingdome is  
marueilous, and he defendeth & governeth it marueilously.  
His person is marueilous, because he is true man, and

## Christe Sermon

yet neuerth: les holy, and euerlasting God; bozne after a strange manner, to wit, of the vergin, without mans seed: all his workes are meruelous, for being a child of twelue yeares old, he disputed with the learned and great Doctors in the temple at Ierusalem.

But after when he came to mans stae he wrought such wonders and strang things, as no other man could euer do, as Nichodemus witnesseth in the 3. of Iohn. He gaue sight to the blind and made the deafe to heare: he drove wicked spirits out of the possessed: he cleansed the leproous, hee healed al manner of sickness and diseases: he raiued the dead to life: he fed many thousands with a few loaves: hee commanded the sea to be quiet, & straight way it waied calme: he forgave sins: he restored men both body and soule to life and health: and when of his owne free will, he had for our sakes suffered death, hee by his owne power rose againe from death. But loke I pray you, by how strange a way it pleased him to deliuer vs from Sathan, and to bring vs into his kingdome: when he would deliuer man from death, & giue him euerlasting life, he became man himselfe, he yealded himselfe to death and was buried, & taried in the graue, into the third day: was not this a very meruelous thing: what can be moze meruelous: it is he through whom we shall haue euerlasting life, wherunto the Prophets, and the Gospel beare witness: And Paule calleth the Gospel, the promise of life in Christ.

Now consider with your selfe how wonderfull all things he, and whether it is merueilous or no, that our King, about to erect his kingdome, redeme his seruants and deliuer vs from all euell, casteth himselfe into extreme misery, yealded himselfe to bee crossed, afflicted, reuiled, and opprobriously killed. Hee becommeth pooze, to enrich vs, hee becommeth shamefull, ignominious, and suffereth vpon the Crosse, to exalt vs to hono: and glory. And hee promisseth to giue vs power and strength against our enemies, where hee himselfe used no power, nor forces against his foes, but was of them taken, bound, whipped

A strange  
way of our  
deliuerance.

1. Tim. 1.

whipped, crowned with thornes, crucified, and killed: To be brieſe, he promiſed to helpe vs, when hee himſelfe vpon the croſſe, calling for helpe, cryeth (as one helpleſſe,) My God, my God, why haſt thou forſaken me? And where as he had ſaid, that who ſo belaued in him, ſhould not ſee death for euer: yet he himſelfe both ſuffered death, and was buried in the ſepulcher.

Here if we were led by humane reaſon, we ſhould with Cleophas and his companion ſay: We hoped that he had bene the redeemer of Iſraell, which ſhould haue ſaued vs all, but now hee himſelfe is dead: How ſhall a dead man ſaue vs: and how can he which is ſlaine haue an everlaſting kingdom? You ſee how this name *Pele*, was not without ſpeciall cauſe giuen to this child, whom it doth by the name of ſauiour repreſent. For ſo hee is indeed the true ſauiour and redeemer, which deliuereth vs from all our ſinnes and miſeries. And ſo it pleaſed him by his pouerty to bleſſe vs with ſpirituall riches, by the taunts and checks which he ſuffered to deliuer vs from everlaſting ſhame, by his croſſe to bring vs to eternall honour and glory, by his weakneſſe to giue vs eternall ſtrength, and by his death to giue vs a flouriſhing life, and to aboliſh our death by dying himſelfe.

All theſe hee hath done, and daily doth in vs, when hee maketh vs like himſelfe: that is to ſay, weak in body, but ſtrong in ſpirit; baſe, lowe and contemptible, *καταφυσικῶς, καὶ τῶν ψυχικῶν*, very offſcourings beſore the world, but the veſſels and instruments of glory in the ſight of G O D. And thus he ſuffereth vs to die that the Infidels may think there is no difference betwene a Chriſtian and no Chriſtian, as Turke or Jew. But our death is pretious in the ſight of the lord, neither doth he ſuffer vs to abide in death. All theſe things are great, maruelous, wonderfull, and far paſſing our reaſon, and vnderſtanding, yea, far exceeding all the ſtrength, power, effect, and working of our nature.

An other name is *σοφία*, that is counſel. For though this *Pele* doth lead and gouerne vs thus wonderfully, yet by his

a *σοφία*, that  
is counſelle;

## Christ's Sermon.

Christ coun-  
sellcth contra-  
ry to the  
world,

cross & ignominy maketh us glorious yet are we ignorant,  
rude, fainthearted, and fearefull, and therefore is it neede  
sary that he maruelously provide for, counsaile, & help vs.  
For it is not in our power and strength to nature & stand  
in trouble and persecution. But what counsaile giueth he?

John. 16. 33.

That is a poti-  
caries shop.

Rom 15. 4.

Wisd 16. 12.

1. Mach. 12. 9.

Butly cleane contrary to the world. The world willet vs  
to beware flie and eschew the crosse, and affliction, and to  
revenge our selues. But Christ callt his seruants into  
trouble and vexations, and therein trieth them, as gold is  
tried in the fire and furnace: But yet so that he comforteth  
them alwayes most louingly, as it appeareth in Ioh. where  
he saith vnto the Apostles. Be of good cheere I have ouer-  
come the world. And a little before he sayth: Yea shal weepe  
and lament, and the world shal reioyce: ye shall sorrow, but  
your sorrow shall be turned to ioy, and your ioy shall no man  
take from you. What els, I pray you is the whole sacred  
Scripture, but a plentifull & rich Pharmacopole, whence  
we may fetch presant help and most fruitefull & sound com-  
fort, for all sicknesse, calamities, and euils, as Paul  
witnesseth saying: whatsoever things are written aforetime  
are written for our learning, that we through patience and  
comfort of the scriptures might haue hope. For he which  
speaketh in the scriptures is almighty, and both can and  
will help vs alway. His word is not spoke in vaine, but all  
things are don which he hath promised. For the holy ghost  
himselfe, which is the spirit of trueti is our comfort and  
help. For thus we read in the booke of wisdom: O Lord,  
neither herbe, nor plaister healed them, but thy word which  
healeth all things, hath made vs safe. And Ionathas the high  
preist said vnto the Sparanens: We Jewes stand in need  
of the society and freindship of the Gentiles, hauing the  
holy bookes, which are in our hands for our comfort. And  
now I pray you what trouble, what affliction, what cala-  
mity, or what danger in al this world, can be so great (how  
great soeuer it be) against which the word of God y<sup>e</sup> most  
holesome and holy Gospell cannot minister and giue hele-  
som, plentifull, perfect, and sound consolation and comfort:  
saying



seeing that it promiseth, not only corporall, but heavenly help. And the promises thereof are by Christ confirmed, & stablished, and sure, yea, and amen. If you read, and better read all the bookes of the heathen Philosophers, you shall find nothing in them (and yet their whole study and trauel was to find some comfort against death) wherein you may take true comfort. All their art, all their knowlege, al their wisdome, and al the remedies that euer they found are nothing, if they be compared, but with these 2. comfortable sentences in Mat. Feare not them which kill the body, but yet are not able to kil the soule. Here you see the immortality of the soule, of which the Ethnicks speake, euen as blind men of colours. But the words following (which is the 2.) are not uttered by any Philosopher, but by Christ himselfe the euerlasting truth, & very true life. Euery one (saith he) that belieueth in the son of God, hath euerlasting lyfe, and I will raise him vp in the last day. Where you haue the resurrection or rising againe of the flesh, of which the Gentiles, and the whole world, with all their wisdome had no knowledge. Go to then if any bee in the agony of death, or assailed with the tempests of persecution & affliction, either els bered & pinched with the bitter dolors & torments of conscience for his sinnes: as soone as he shall lay hold on these two sentences by sayth, and lay them vp in his heart, he shall find comfort and haue true and plenteous consolation. For hee hath forgiveness of his sinnes: and sure hope of euerlasting life, nay rather hee hath life already, because he is in Christ and Christ in him.

This indeed is true counsell. For al mens counsells & consolations are vayne, momentary, & cannot help & deliuer vs in extremity, perill & danger: but the counsell of the lord doth abide & continue for euer. God the father commands vs to heare this counsaile, saying: Heare him. The 70. Interpreters haue expounded this word *leetez*, the angel of that great Counsell, beautifying Christ with that notable and apt Epitheton giuing him that proper title. For Christ is the legate & angel of the great counsel of the triple vnity

Mat. 10. 28.  
1 Comfort 2  
gainst death.

2 comfort 2  
gainst death.

Ioh. 6. 40.

Nat. 17. 25.

## Christs Sermon

2. name is El,  
strength.

and most holy trinity, and is also the eternall wisdome of the father. The 3. epitheton or name of the child, is *El*, and it signifieth strength, fortitude, or God: as the 70. interpreters haue translated it, *Dei potentia*, that is, *y mighty God*. This name containeth a singular comfort. For it telleth vs that Christ doth not only provide for vs by the word of his gospell, but also is present with vs, and doth mightily help vs and faithfully performe to vs those things which in his word he hath promised vs. For he giueth vs the holy ghost, who giueth vs faith and confirmeth vs with his word, that we may depend vpon him & constantly cleaue to him, as to a most strong rock, and so in all aduersities & calamities, stand stedfast & brunnouable, against the assaults & iniuries of our enemies, so y at last we may overcome, & vanquish the, & with y Psalmist reioyce & say: the lord our God is my strength. And with Paul to the Phil. I am able to doe all things through the help of Christ which strengtheneth me.

Phil. 1. 8. 6.  
Phil. 4. 13.

4. is Gibbor,  
that is Giant.

The 4. name is *Gibbor*, y is, the Lord or giant. In the former names we are taught what manner & meane Christ vseth, and how he handleth vs when he wil bring vs to his kingdome. First of all he handleth vs straitly, and mortifieth our old Adam, which seemeth vnpleasant to the flesh, & workeh all things so by contrarieties, that our reason is confounded, and knoweth not how to untwaine it selfe. Secondly, he comforteth vs by his Gospel. Thirdly he is present with vs in al: his might and strength, and deliureth vs out of all extremities and peril. But this 4. name telleth vs how Christ vseth and handleth his & our enemies. Christ is called in the scriptures *Gibbor*, that is, Lord or Giant, for his vincible might and power. For seeing he is King, & wil gouerne his kingdome peaceably, he must needs suppress and vanquish the enemies of his kingdome that Christians may liue safely without feare and hurt: but he cannot beat downe and brake the force of his enemies without great power, seeing Satan, with the world and sinne, with death are most horrible & galy, strong, and outrageous enemies. Death is stronger then the whole world

world. And Satan, as Iob witnesseth, is of such might and strength that all men in the world are not to be compared to him. He is the prince of all the children of pride & disdain. And he is that strong man armed, that keepeth his pallee, so that all that he possesseth, is in peace. But Christ is much stronger, who ouercommeth the euill spirit and deliuereth vs from all power of darknes, whereof Dauid sayth. He reioyceth like a mighty man or giant, to runne his course. Christ hath ouercome death and the deuill, & now alone the Lord of all things is with great triumph rightly honored by these titles. Hee is Lord, to whom euery knee doth bow, & Lord ouer the quick & dead. And Iohn sayth. Christ the son of God appeared that he might loofe the works of the deuill. And Paul to the Col sayth: He hath spoyld the principalities and power, and hath made a shew of them openly, and hath triumphed ouer them in the same crosse. He is called in Esay *Maker schalal*, that is, make hast to pray. As if one should say a quick spoyler: & *Habbaz*, that is, make hast to spoyle, or a speedy spoyler. We were the miserable seruants of the deuill, sold vnder sin, & he held vs vnder his tirrany, & molested vs at his pleasure & wil. Then came the mighty giant our Lord Christ, a lyon of the tribe of Iuda, & fought with that prince of darknes (which had rule ouer death) and got the victozy, and by his death destroyed the power of the enemy, and set vs (being deliuered out of his tirrany) at liberty, according to that of Iohn. If the son shall make you free you shall be free indeed. The name is *Abiad*, that is, a father for ever, or alwaies, & euermore a father world without end. By this name wee feeble and perceiue, the mercy, clemency, pittie, and grace of this child towards vs. Because he wil not be such a King amongst vs poore people, as at whose maiesty the Godly should be amazed, feare, quake, and tremble: But hee loueth vs fatherly, hee embraceth vs louingly, and he will nourish, defend, and cherish vs singularly. And as a godly and louing father is by the instinct of nature well affected to his welbeloued son, & as he is careful

Iohn 4. 14. 25

Luke 11. 21.

Col 1. 13.

Psal. 89 5.

Phil 2. 10.

Rom. 14. 9.

Iohn. 3. 8.

Col. 2. 15.

Rom 7. 14. 3

2. Tim. 2. 26.

Ioh. 8. 36.

name is Abiad father,

In Christ nothing but loue

our

## Christes Sermon;

ouer his child, alwaies thinking how to prouide for him honestly, how to bring him vp vertuously, and how to instruct, frame, teach, chasten, gouerne, rule and defend him fatherly, & make him apt & fit for his heritage: so hath Christ in his kingdom with vs. Here is nothing but naturall loue and fatherly affection towards vs, nothing but a vehement love, nothing but a care and desire to do vs good, & nothing but infinite beneuolence towards vs. But in this simile, there is great difference betwene a worldly father, and Christ our father. For we haue much greater, better, and fatherly gifts of Christ, then any beloued sonne hath of his earthly father, though he be a most louing intreater of his children. The earthly father which is not *aspyer*, indeed loueth his children, careth for them, fostereth them, cherisheth them, feedeth them, and bringeth them well by: yet this care, regard, good wil and diligence of earthly parents is temporall, and cannot continue, and abide for euer. And it happeneth often times, that when the children stand most need of their parents helpe or counsaile, then are their fathers constrained to leaue them and dye. But Christ is alwaies our perpetuall, euermourning, and eternall father: for he suffered once for vs his children, and now he suffereth no more. And he neither can nor will leaue vs without help, he both can and will maintaine, feed, care for, keep and defend vs here, and for euer. God prepareth vs here for his owne inheritance, that after this temporall life, wee may liue with him for euer. And hereunto accordeth very well the translation of the 70. interpreters, who call this word *Abiad*, Father of the world to come, or of the life that shall be, to the end they may thereby signifie the mysticall resurrection into life euermourning of all that beleue in Christ. At which time shall bee plainly opened and revealed, in what honoz and dignity the godly shall be, and how dearly Christ hath loued them, how he hath embraced them, and what care he had ouer them. Let therefore euery godly man keepe this title of Christ in his minde, when death approacheth, and hee shall finde thereby a singular comfort.

For

*Abiad*, a comfort in the  
houre of  
death.

For then he knoweth, that Christ is not only here, but shall be for euer a most louing father. Which thing Paul knew very well, and was thereof thoroughly perswaded, yea hee had so grounded it in his heart, that euen in death he was of godd courage, saying: Christ is to me life and death, is to me aduantage, I desire to bee loosed, and to bee with Christ. Why then do we not desire to be dissolued: why then are we not desirous to dye: how happeneth it that we feare death: truly because wee doe not firmly and constantly beleue the scriptures, and because our faith is weake, and little. And because we let not this heauenly & deuine comfort of Gods liuely word (where Christ is called a father for euer) so deeply and thorowly sinke into our hearts, and because we do not meditate so of it, & do not so wel vnderstand it, nor so stedfastly beleue it as Paul did. For our hearts would not so faile vs as they doe, if wee beleued, and certainly knew what a God, what a King, what a life, and what a Father Christ is vnto all those that faithfully beleue.

Phil. 1. 21.  
The fearing  
of death is the  
weaknesse of  
our faith.

The first name is *Sarscholam*, that is, a Prince of peace. & name is Christ hath a kingdom wherein is peace, security, safetie, & *Sarscholam*. freedom from death, Satan, and all other dangers. But here is all the labor and trauel, to come vnto, and to attaine to dwell in that euermlasting kingdom. If we be once there, then are we safe without gunshot, then are we sure, and then are we in a most happy state. If sinne pricke vs in our consciences, Christ is by and by at hand, and defendeth vs. He took our sinnes vpon him, and satisfied for them, & became our righteousness. He put out (as Paul saith) the hand writing of ordinances that was against vs, which was contrary to vs. he euen tooke it out of the way, and fastened it vpon the crosse: Of this true & heauenly peace, the scripture speaketh in many places. As to the Rom. where Paul saith: We haue peace toward God, through our Lord Iesus Christ. Rem. 5. 1. Sinne had made vs the enemies of God, as Paul calleth vs in the place. But Christ himselfe wiped away our sinnes, and reconciled vs vnto GOD, so that now hee is not

Coloss. 2. 14.

## Christes Sermon,

not an enemy or iudge vnto vs, but a welbeloued father. For if when we were his enemies, we were reconciled vnto God by the death of his sonne, much more (being reconciled) we shall be saued by his life. And not onely so, but also reioy-  
 Rom. 5. 10. cing in God through our Lord Iesus Christ, by whom wee haue receiued the atonement. And now in Christ Iesus wee, which once were faire of, are made neere by the blood of Christ, for hee is our peace. This therefore is true peace, when we haue peace with God through our mediator, and peace-maker Christ. For what would the peace and friendship of all the world, and wo:ldly creatures auaille, and profit vs, if God were our enemy and angry with vs: but if God (who taketh more care for vs, and loueth vs better then any father doth his children) fight for vs: if we be at one with him: if he wish vs well, and if he profit vs, what can now hurt vs? heu can the earth, with all the creatures therein, turn once touch vs? Thus you heare, that when we beleeue in Christ, we haue this peace with God thorough Christ, so that we may now say: If God be on our side, who can be against vs: and hee that keepeth Israel, will neither slumber nor sleepe. Therefore, although we haue affliction in this world, yet haue we perfect peace in Christ our peace-maker, ειρηνος & σωτηρια, our *Sarscholam*, that is, the Prince of peace or peace maker. He obtained and merited peace for vs with God the father, and giueth vs his spirit, the spirit of peace, that we may also haue peace with our neighbour. He wisheth vs this peace, saying: Peace I leave with you, my peace I giue you, not as the world giueth it, &c. He also p:serueth vs that we be not hurt of our enemies, and that we may be safe from all dangers.

Ephe. 4. 13.  
 Rom. 8. 31.  
 Psal. 121. 4.  
 Iohn 16. 33.  
 Iohn. 14. 27

By these epithetons and names of Christ, many mysteries are to be noted, as that he is true God, and that he should dye, because hee was borne a man: but that hee should not abide in death, because he was to raig: eternally. Wherby is plainly and truly p:uoued, that both Christ & we shall rise againe. For we which beleeue in Christ both are his members, enheritance, & kingdom, & shalbe so: euer. The sonne hath



hath prayed for vs, & his prayers are heard. The father hath given vs his son, & with him shall we dwell for euer. Our mansion house, our Lodging, and our abiding place is already prepared. And Christ sayth in Ioh. Father I will Ioh. 17. 24. that they which thou hast given me, be with me euen where I am. In the words following, the prophet Esay prophesieth of the euerlasting kingdome of Christ, how it should bee great (seeing he was to be king not only of the Iewes, but eue of the Gentiles also dispersed through y whole world) & how he should duely encrease & enlarge his dominion eue to the last day: & how he should execute, confirme, establish, and for euer preserve and gouerne the same by iustice and iudgement: but of this part of the prophesie I will speake moze by Gods grace, in the title of the kingdome of Christ, You haue heard before where I expounded the 5. of Michas, & the 2. of Luke, where, & how the child should be bozne. Well then, Christ was bozne at Bethelern Iuda, in December, in the midst of winter, and was swadled and layd in a manger: for Ioseph and Mary could not bee lodged in an Inn, for there was no roome for them. The holy prophet foretold this sacred and blessed birth of Christ, as you haue heard. And the Angels from heauen after ward did declare it vnto the shepheards in Luke, where the angel sayth: Be not afraid, for behold I bring you tidings of great ioy, that shall be to all the people, that is, that vnto you is born this day a Saniour in the city of David, which is Christ the Lord, And straitway there was with the Angel a multitude of heauenly Soldiers praising God, and saying, glory be to God in the heavens, and peace in earth, and towards men good wil. The shepheards which saw this birth of Christ published, and shewed it abroad. The Star also in the east, and the wise men which came thence to Bethelern were witnesses of the birth of Christ. Simeon also and Anna in the temple saw this child, who was the promises author of our saluation, and they bare witnes that Messias was present. And this doth the whole church of Christ belaeue, confesse, preach and declare through all the world, and the name of God

Luke 1 30.

## Christes Sermon,

is preached, and praised in every place. And these glad tidings (to wit) that Iesus Christ our saluation is borne in Bethleem, is preached in every place. And Jerusalem, that is, the Chatholik church doth reioyce and skippe so; for: for this nativity bringeth vnto vs all felicity, saluation, and consolation.

## Of Christs flying into Egypt.

*Anna.*

**W**hat say the Prophetes of Christs flying into Egypt:

*Vrb.* Mathew saith in his 2. chap. when the wise men of the East returned from India; they returned into their owne country an other way, and went not to Herod. After their departure, the Angell of the Lord appeared vnto Ioseph in a dreame, saying: arise, and take the babe and his mother and fly into Egypt, and there lye vntill I bring thee word, for Herod will seeke to destroy him. So Ioseph rose, and toke the babe, and his mother by night, and departed into Egypt, and was there vnto the death of Herod, that it might be fulfilled which was spoken of the Lord by his prophet, saying: Out of Egypt haue I called my sonne. This prophesie is thus set downe in Hosea. When Israel was a child, then I loued him, and called my sonne out of Egypt. Here the prophet, speaketh of Israel, that is, the Jewes, and of his sonne Iesus Christ. He saith, that God loued the Israelites. Which thing he sufficiently declared by many and wonderfull benefites. He brought them vp, nourished them, and alwaies cared for them, euen as a father careth for his child. He made them a great, mighty, and famous people. And although their wickednesse deserved farre other wise: yet not withstanding he faithfully performed alwaies the promises which he had made vnto them. All these things were done for Christs sake that most blessed

Hosea. 11. 1.

most blessed seed, which he had promised unto Abraham. This Christ, this seed, according to the flesh, was to be borne of the tribe of Juda. And therefore he brought his people Israel by Moses and Iosua out of Egypt, the house of bondage, into the land of Canaan with a strong hand and mighty power. For it was his good pleasure, that of this people Christ the saviour of the whole world should be borne as he promised before by his prophets. But now after that, when Christ our saviour in the fullness of time was borne, and had for a time by flying into Egypt shrouded himself from the wrath of Herod, who had commanded all the infants to be slain, God brought him thence againe into the land of Israel. Of which Math. saith: But when Herod was dead, behold, the angell of the Lord appeared in a dreame to Ioseph in Egypt, saying: arise, and take the babe, and his mother, and goe into the land of Israel, for they are dead which sought the babes life. Then he arose and tooke the babe and his mother, and came into the land of Israel. But when he heard that Archelaus did raigne in Iuda instead of his father Herod, hee was afraid to go thither: yet after hee was warned of God in a dreame, he turned aside into the partes of Galile, and went and dwelled in a citty called Nazareth, that it might be fulfilled, which was spoken by the prophet, which was, that he should be called a Nazarite.

*Anna.* What speake the prophets of the ministry of Christ?

Of the ministry of Christ, how he should be a King, a Priest, a doctor, a peace-maker, a mediator, a shepheard, our redeemer, and iudge of the world.

*I'rhanns.*

The prophets witnes that Christ is our king, priest, teacher, maister, peace-maker, redeemer, mediator, & high iudge. God saith by David: I will declare the decree, that is, the Lord hath said vnto me thou art my sonne, this day haue I begotten thee, aske of me, & I shall giue thee the heathen for thine inheritance, & the ends of the earth for thy possession.

*Here*

## Christs Sermon,

Here God the father saith that he had exalted his sonne  
 Christ to be King in Zion, that is in the whole Catholique  
 Church. For so on was a hill in Ierusalem, whereon King  
 Davids palace stood. It is also a figure of the whole Catho-  
 like church through out the world. The son maketh menti-  
 on of his preaching & doctrine saying, that he would preach  
 & declare himself to be the son of God to the whole world,  
 and that he had all power given him not only to be Lord, &  
 King ever the Jewes, but also over the Gentiles, that is of  
 all the Christians in the world, and that al they which be-  
 lieued his preaching should bee his peculiar people, over  
 whom he would raigne for ever. And againe David sayth:  
 Give thy iudgements vnto the King O Lord, and thy righte-  
 ousnesse vnto the Kings sonne: yea, all kings shall honor  
 him, and all nations shall serue him. This Psalm speake-  
 th of he true Salomon Christ, that he should be the greatest &  
 most mighty in the earth, before whom all o her Kinges  
 should do homage: So Christ also is called a king in the 89.  
 Psalm. But we wil speake more of these in the title of  
 Christs kingdome. I wil make him my sibi born higher then  
 the Kings of the earth. Esay sayth: The Lord is our iudge,  
 the Lord is our Lawgiuer, the Lord is our King, he wil saue  
 vs. We read the like in Eze. and Zach. And Ioe. also sayth:  
 Be glad then ye children of Sion and reioyce in the Lord our  
 God, for he hath given you a raigne or teacher of righteous-  
 nes. This raigne or teacher is Christ Iesus our onely maist-  
 er and docto, as it is sayd in Mat. One is your docto, to  
 wit, Christ, and al ye are brethren. He is not such a teacher,  
 or such a maister, as Moses or we are. For he preacheth not  
 the gospell to the outward eare only: but he giueth vs by  
 the holy Ghost. that true holines in our hearts spiritually,  
 which before God is acceptable, to wit, faith in him which  
 Paul calleth, the righteouines of God. For saith in Christ is  
 the worke and gift of God in vs, which is imputed to vs  
 for righteouines. Againe David sayth, our instructor shal be  
 adorned with many blessings. This instructor is Christ,  
 who indeed is truly blessed. For al that beleue his doctrine

Psal 72. 1.

Psal 89. 17.

Esay 33. 22.

Ezec. 37. 24.

Eze 14. 16.

John 1. 23.

Christ he

docto.

Math. 23. 8.

Rom 3. 22.

Gen 15. 6.

by

by him are deliuered from the curse, and are made the children of God for euer. Hee washeth vs with the gracious wel-springs of his gifts, & teacheth vs in our hearts that we may be taught of God, and know the father by the sonne, in whom consist true blessings, and euerlasting life. You haue heard before out of the 61. of Esay, that Christ was sent by the father to preach the gospel to the people afflicted. And he confesseth in Luke, saying: that hee should preach the kingdom of God to other cities, for therefore was he sent. Wherefore Esay calleth him the light of the Gentils, & the gospel the light of the world, because he illuminateth vs which sit in the deep darknesse of folly & ignorance, with true knowledge and the holy ghost. For naturally of our own strength we neither know God nor our selues. The woman of Samaria saith in Ioh. I know wel that Messias shal come, which is called Christ, when he is come he will tell vs al things. And therefore Moses calleth him a Prophet, because he should teach the word of God vnto his people. Christ also saith in Esay. He hath made my mouth like a sharpe sword, that is, I will execute my ministry by the word, which shalbe effectually, & pierce like a sharpe sword. And he saith to Pilate, that for this cause he was borne, and for this cause hee came into this world, that he should beare witnesse vnto the truth. And he addeth: euery one that is of the truth, heareth my voyce.

Luk. 4. 43.

Ioh. 4. 25.

Deu. 18. 15.

Esa. 49. 2.

Iohn. 18. 37.

Zach. 9. 10.

He wil speake peace vnto the heathen. To be brieve, all the gospel of Iohn witnesseth, that Christ came to teach vs the truth. And therefore he sendeth the holy ghost to teach vs the pure verity, whereby we might be deliuered from our sins, and redeemed from the kingdom of Satan. You haue heard before in the prophet Esay. that Christ should be called *Isaiah*, that is, a counsailor. For he teacheth vs which be rude and ignorant: and so prouideth for vs by his doctrine, that we may overcome our enemies, & eschew that that is euill. God himselfe commendeth this teacher and maister vnto vs by his word from heauen, and commandeth vs to heare him. For he taught (as Mat. saith) as one hauing authority. And the Psalmist saith: The Lord swaie & will not repent,

Esa. 9. 6.

Christ the true shepherd.

Math. 17. 5.

Psalm. 110. 4.

## Christs Sermon

thou art a Priest for euer after the order of Melchisedech. All the Priests with their sacrifices in the old testament did foreshew the true Christ and euerlasting Priest. And Paul to the Hebr. both with a plentiful spirit explicate and handle this: saying, that it is spoken of the Priest-hood of Christ. And he declareth with what faithfullnesse and diligence Christ executeth the office of priest-hood for vs, to wit, he prayeth and maketh intercession for vs to God the father, he is our mediator, and reconciler, he teacheth vs the way of truth, and giueth himselfe a sacrifice and oblation for vs, & blesteth vs. All which functions, and offices of the priest-hood in the law, and by Moyse, and by that wonderfull Priest-hood of Melchisedech. Wherefore in all things it became Christ to be made like his bretheren, that he might be a merciful and faithful high Priest in things concerning God, that he might make reconciliation for the sinnes of the people: for in that hee suffered and was tempted, he is able to succour them that are tempted. Seeing then that we haue a great high Priest, which is entred into heauen, euon Iesus the sonne of God, let vs hold fast our profession: for we haue not an high Priest which cannot be touched with the feeling of our infirmities: but was in al things tempted in like sort, yet without sinne. Let vs therefore go boldly vnto the throne of grace, that we may receiue mercy, and finde grace to helpe in time of neede. Christ tooke not to himselfe this honour to be made the high Priest: but he that said to him, thou art my sonne, this day begate I thee, gaue it him. And he also in another place speaketh. Thou art a Priest for euer, after the order of Melchisedech, which in the daies of his flesh did offer vp prayers and supplications with strong cries, and teares vnto him, that was able to saue him from death, and was also heard in that which he feared. And though he were the sonne, yet learned hee obedience by the things which he suffered, and being consecrate, was made the author of eternal saluation vnto al them that obey him, and is called of God an hie Priest, after the order of Melchisedech. In the 17. of Iohn Christ prayeth earnestly for the whole Church. Read the whole

Heb. 2. 17.

Heb. 4. 14.

Heb. 5. 6.



whole chapter and you shal see how faithfull a Priest Christ is. And Paul to the Hebr. sheweth the difference betwene the Priests of the law, and Christ our heavenly Priest, saying: Among them many were made Priests, because they were not suffered to indure by the reason of death: but this man because he is able also perfectly to saue them that come unto God by him, seeing he euer liueth to make intercession for them. For such an hie Priest it became vs to haue, which is holy, harmelesse, vndefiled, seperated from sinnes, and made higher then the heauens, which needeth not dayly, as those high Priests to offer vp sacrifice first for his owne sinnes, and then for the people. For that did he once when he offered vp him-selſe. For the law maketh men high Priests, which haue infirmities: but the word of the othe that was since the law maketh the sonne, who is consecrated for euer more. And in the 8. chap. he saith: We haue such an high Priest that sitteth at the right hand of the throne of the maiesty in the heauens. And in the 9. chap. he saith: Christ being come an high Priest of good things to come by a greater and more perfit tabernacle, not made with hands, that is, not of this building, neither by the blood of goates and calves: but by his owne blood entred once into the holy place, and obtained eternall redemption for vs. And in the same place he calleth him a mediator of the new testament.

Also in the 10. to the Heb. Paul saith, eueri Priest appeareth dayly ministring, and often-times offereth one manner of offering, which can neuer take away sinne: but this man after he had offered one sacrifice for sinnes sitteth for euer at the right hand of God, & from henceforth tarieth till his enemies be made his foot-stole. For with one offering hath he consecrated for euer them that are sanctified.

An. If he must be an euermoring king, and if the father hath confirmed it with an othe, then can he not abide in death, but must needs rise again and liue euermoringly. For how could he other wise deliuer vs and blesse vs eternally. This might haue comforted Cleophas, and his companion if they had vnderstood the scriptures.

## Christs Sermon

Christ an  
high priest  
that pleaseth  
God.

**Or.** Truly we haue a plentifull and vnspokeable comfort laid vpon vs in the high priesthood of Christ, for if that son of God be our priest, & if he make intercession for vs, sitting at the right hand of God, then are we happy and in good case. For the father himselfe consecrated him, and installed him in his priestly dignity. And Christ hath offered vpon our sinnes a sacrifice, such, & so great, as had bene sufficient for the deliuerance of many thousand worlds, & he obtained and purchased all things necessary for our saluation, & he teacheth vs by his spirit. What hurt then I pray you can sin do vs? seeing it is purged & wiped away. That satisfaction of his is ours, if we beleue in Christ, & acknowledge him for our priest, & sacrifice for sin. What hath death to do with vs? & how can it hurt vs? this priest hath by his sacrifice broken and beaten to poulder the cruel & horrible sting of death. Besides all this, Christ is our eternall King, who in all dangers can deliuer vs. Both these 2. offices, to wit, of priest and king belong duely to him, the true & first begotten son of God the father & the blessed Virgin Mary.

¶ We also by faith in him are made priests (as Peter witnesseth) by faith we may be bold to go to the father, & as children aske those things of the father which we desire. And the Apostles out of this ground of the 110. psal. as it is before said, borrowed their doctrine of Christ, as that he bringeth vs vnto God, reconcileth vs vnto God, & as a Mediator maketh intercession for vs vnto God, that we may with a sure trust & top of heart, make our prayers vnto our father in the name of our eternall high priest Christ, as Paul saith. For there is one God, & one mediator betweene God and man, which is the man Christ Iesus, who gaue himselfe a rancome for all men. And Ioh saith. My babes, these things write I vnto you, that you sin not, & if any man sin, we haue an aduocate with the father Iesus Christ the iust, hee is the reconciliation for our sinnes, and not for ours onely, but also for the sins of the whole world. And Paul saith: Through Christ we both haue an entrance to the father by one spirit  
And

1. Tim. 2. 5.

1. John 2. 1.

And againe: by whom we haue boldnes, & entrance with confidence by sayth in him. Christ also sayth: Verely, verely I say vnto you whatsoeuer you shall aske the father in my name, he wil giue it you. So Paul makes his praier through Christ, as our high Priest, by whom, and for whom, only we, and our prayers are acceptable vnto God the father As it is said to the Heb. By Iesus Christ we offer the sacrifice of praise alwaies to God & is the fruit of the lips which confesse his name. Furthermore, it is worthy marking, & where the prophets do promise to the people of God deliuerance from sin, death, & all other euils, & there Iesus Christ is promised. For we see this is the purpose of God, that he will not help any, deliuer any, nor be gracious to any, but only for Iesus Christs sake. As Pet. sayth in the Acts. We haue saluation in none but in Iesus Christ: For among me there is giue no other name vnder heauen, wherby we must be saued. Now loke on the prophesie, for both the name & work of Christ is liuely described in it. He is called *Iehosua* a or *Ieschua* that is, a sauour, who must deliuer help & saue which word we find written in the Prophets, sometime with mo, sometime with fewer letter but yet significatiue. ly and plainly set downe. David sayth all the endes of the earth haue scene (*Ieschuah*) the saluation or Sauour of our God. And in the 119. he calleth him often *Teschuataecha*, that is, a deliuerer, or a sauour.

It followeth. My soule fainteth for thy saluation. In all these places the prophet sheweth how hartely he desireth Christ, & how earnestly he looketh for Christs comming: As S. Augustine sayth vpon this Psal. And here you see that Christ the only sauour was euer euen from the beginning of the world, the only hope and trust as well of the fathers & elected (in Christ) in the old testament, as he is now our God, our hope, & our comfort in the new testament. For no man can attaine saluation, vlesse he beleue in Christ, and be a Christian. Esay saith: My righteous one, or my righteousness is neere, my saluation goeth forth. My saluation shall be for euer. and my righteousness shall not bee abolished.

Ioh. 16. 23.

Heb. 13. 15.

Acts 4. 12.

Christ our sauour.

Psal. 98. 3.

Psal. 119. 81.

Christ was the hope of the Prophets.

Esay 51. 5.

## Christes Sermon,

Here this name *Ieschua*, or *Iesus* is often repeated: for the prophet speaketh in this text of Christ. And againe he saith: The Lord hath made bare his holy arme in the sight of al the Gentiles, and al the ends of the earth shal see the saluation of our God. And againe: I, euen I am the Lord, & beside me there is no (*moschia*, that is) sauour. There be many such testimonies as these, in Esa. 23. 46. 66. & in many other places. He is called in the 54. of Esay a redeemer. For he that Rom. 1: 26. made thee is thine husband or he shal rule ouer thee which was thy maker. His name is the Lord of Hosts or Iehouah, Zebaoth. And thy redeemer, the holy one of Israell shall be called God of the whole earth. Here this word *Goel* is vsed which signifieth a Sauour, or deliuerer which epitheton in the scriptures is alwaies attributed vnto Christ. And Esay sayth: The redeemer shal come vnto Sion & vnto them that turne from iniquity in Iacob saith the Lord. S. Paul to the Rom. citeth this text of Christ our onely deliuerer in Sion. And therefore Ose saith thus. I wil redeeme them from the power of the graue, I wil deliuer them from death. O death I wil be thy graue, O graue I wil be thy destructio. death where is thy sting, & hel where is thy victorie? But we wil speake moze hereof in another place. And yet marke heere by the way that this word *Goel* or redeemer, in the prophets signifieth not only man but also very God. And thus vpon such a sure and sound foundation, as you see is our Catholice sayth grounded.

Now note the doctrine of the Apostles grounded & stayed vpon these testimonies of scripture in the new testament. Paul sayth Christ is our redemption: Christ gaue himselfe for our sinnes, that he might deliuer vs from this present euil world, We haue redemption by the blood of Christ, Christ deliuereth vs from the wrath to come. We look for that blessed hope and appearing of the glory of the mighty God, and of our Sauour Iesus Christ, Vnto you is born this day in the City of Daud a sauour which is Christ the Lord. The new testament is full of such sentences: Againe the Psalmist witnesseth that Christ is our shepheard, and that we be his shep

1 Cor 1 30.  
Gal 3. 4.  
Eph. 1. 7.  
Col 1.  
1 thes. 1. 10.  
Tit 2. 13.  
Luke 3. 11.  
Christ our  
shepheard.  
Psal. 95. 7.

sheepe and that he carfully keepeth and preserveth vs, and feedeth vs in his pleasant pastures, unto everlasting life. And he speaks only of Christ saying: Come let vs worship and fall downe, and kneele before the Lord our maker, For he is our God and wee are the people of his pasture and the sheepe of his hand. And the 100. Psalme sayth thus: Know ye that euen the Lord is God, he hath made vs and not we our selues, we are his people and sheepe of his pasture. Esay saith He shal feed his flock like a shepherd, hee shal gather the lambs with his arme, and cary them in his bosome, and shal guide them with young. And Christ in Iohn calleth himselfe that good shepherd, which giueth his life for the sheepe, & he promisseth them eternall life saying: No man shal pluck them out of my hand. And Luke sayth: He is a faithfull shepherd which seeketh the lost sheep, & when he findeth it hee layeth it on his shoulders with ioy and bringeth it home.

Psal. 95. 6.

Psal. 100. 3.

Esay 40. 11.

Iohn 10. 28.

Luke 15. 4.

Hierc. 31. 10.

Jeremy sayth: He that scattered Israel wil gather him, and wil keepe him as a shepherd doth his flock. For the Lord hath redeemed Iacob, and ransomed him from him that is stronger then he. This is not to be vnderstood of the carnal but euen of the spirituall Israel whether they be Jewes, or Gentiles. And Zach. sayth: Arise O sword vpon my sheeps head, and vpon the man that is my fellow, sayth the Lord of hosts, smite the shepherd, and the sheepe shal be scattered. Christ himselfe expoundeth this prophesie of Mat calling himselfe the shepherd: and sayth, Al you shalbe offended by me this night, for it is written, I wil smite the shepherd and the sheepe of the flock shal be scattered: But after I am risen againe, I wil go before you into Galile. Ezechiel inueying against the vsfaithfull, and false Prophets in Israel, which taught not the word of God sincerely, and vprightly, but preached mans doctrine for the word of God, and sed themselves, but not the sheepe, sayth: Behold I wil search my sheepe, and seek them out as a shepherd searcheth out his flock, when he hath beene amongst his sheepe that are scattered: so wil I seeke out my sheep, &

Zach. 13. 7.

Mat. 26. 13.

Ezech. 34. 12.

## Christs Sermon

wil deliuer them out of al places where they haue been scattered in the cloudy and dark day. I will feed thy sheep saith the Lord. &c. Christ teacheth vs in Iohn who is the true shepheard to whom the shep of duty belongeth who also will keepe, and defend them from all dangers. wherfoze he saith not simply I am a shepheard but *ἐγώ εἰμι ὁ ποιμὴν τῶν προβάτων*. For the Greeke is moze effectual, that is, I am that good shepheard. As if he had sayd, the prophets haue spoken of a good shepheard which should be so faithfull and so mighty, that he both would and could deliuer his shep from all perill. That good shepheard is now here himself. I am euen that good shepheard. There are many other shepheards but they are hirelings, for they are not carefull ouer their shep: they are not faithfull and diligent in their cures: but I am that good shepheard, and I giue my life for my shep. God the father speaketh moze in that place of the prophet, concerning this shepheard saying: I will set vp a shepheard ouer them, and he shall feed them, euen my seruant Dauid, he shall feed them, and he shall be their shepheard. This is not spoken of king Dauid the son of Isai (for hee was dead long befoze the time of Eze.) but it is spoken of Christ the true Dauid of whom Dauid was but a figure, and of whose lineall descent it was prophesied, that Christ should come. Again, God saith: They shall be my people, and I will be their God, and Dauid my seruant shall be king ouer them, and they al shal haue one shepheard. This is spoke of Christ whose seruants wee all are in the ministry of preaching: but he is that true shepheard with whom we shall find a safe place of refuge, succor, help, health, & pleasant pastimes with all other things necessary for this life, & for the life to come. Paul speaketh thus of this shepherd to the Heb. The God of peace that brought againe from the dead, our Lord Iesus the great shepheard of the sheepe, through the blood of the euerlasting couenant. And Pet. saith: When the cheife shepheard shall appeare, ye shall receiue an incorruptible crowne of glory.

*Anna.* But where doe the Prophets witnes that Christ



Christ should be the iudge of the world, both of Iewes and Gentiles.

*Vrb.* The new Testament is an exposition and interpretation, & a cleare light of the old testament. Christ saith in Ioh. The father iudgeth no man but hath committed all iudgement vnto the son, because that all men should honor the sonne as they honor the father. The father also hath giuen him power to iudge, because he is the son of man. The church alwaies vnderstood these wordes to bee of the last iudgement, when the dead shall rise againe, & the iudge shall giue to euery one as he hath deserued. Paul saith: We must all appeare before the iudgement seat of Christ, that euery man may receiue the things which are done in his body according to that he hath done, whether it bee good or euil. Christ therefore dyed and rose againe, & reuiued, that hee might be Lord both of the dead and the quick. And is ordained of God a iudge of quick & dead. Now looke on the prophets, what, and after what sort they speake of that iudge who shall iustly iudge the whole world. And you shall easily perceiue that it is none other, but our Lord Iesus Christ. And this is most true. This is most infallible. For Iohn saith. The father hath committed all iudgement to him. And Peter saith that God ordained him to this end. And so both the new Testament expound and vnderstand the prophets in all places where they write of Christ: neither need wee be moued with this, that the Scriptures doe giue iudgement onely vnto God. For this is no matter, this repugneth not our saying, for Christ is that true God. And inasmuch as he is God hee receiueeth now nothing which he had not before, seeing that he is of one essence, power, and maiesty with God the Father for euer. But inasmuch as he is man hee receiueeth power from the Father, to iudge all things as Cyril saith. Now then let vs see what the Prophets foretell of this mighty Iudge. David saith. The Lord hath prepared his throne (in heaven) for iudgement, for he shall iudge the world in righteousness, and shall iudge the people with equity. We easily vnderstand this

Christ a iudge

John 5. 22.

2 Cor 5. 10.

Rom, 14. 9.

Act. 10. 42.

Christ the iudge.

Iohn 5. 22.

Act. 10. 42.

## Christs Sermon

Pfal. 50. 1.

this text by the 17. chap. of the Acts. Where Paul preaching to the Atheniens saith, God admonished all men to repent because he hath appointed a day in the which he will iudge the world with righteousness by that man whome hee hath appointed. Again David saith. The God of gods euen the Lord hath spoken and called the earth from the rising vp of the sunne vnto the going downe thereof: out of Sion which is the perfection of beauty hath God shined. Our God shall come and shall not keepe silence, a fire shall deuour before him and a mighty tempest shall be moued round about him. He shall call the heauen aboue and the earth to iudge his people. The 70. interpreters haue translated it thus. God shall come (openly, euen our God) and shall not keepe silence (any longer.) The Church taketh this to be spoken of the latter comming of Christ. For he will not then come to iudge the world in a base forme or habite hiding his God-head: but at the last day he will come with great power. Thus saith Austine. Further more that shining beame or beutifull brightnesse of God is Christ Iesus, and he bursts forth, and shineth out of Sion, that is out of the tribe of Iuda the house of David, and will come openly in great power and maiesty accompanied with all the Angels. At his first comming he came secretly and humbly, without any great ado: for it was his will to be iudged and slaine for our sakes, euen as a sheepe appointed to the slaughter. But in the last day he shall come with great power and magnificency, and shall descend from heauen (as the most mighty and high God, and iudge of all) with a shout *exultans*, and with the voyce of the Arch-angell, and with the trumpet of God. And againe: He shall be reueled from heauen with his mighty angels in a flaming fire, rendering vengeance vnto them that do not know God, and which obey not vnto the Gospell of our Lord Iesus Christ.

Mat 25. 31.

Esa 52. 7.

1. Thes. 4. 17.

Such a shout  
as sailers make

Math. 25. 31.

And in Mathew it is said: He shall sit vpon the throne of his glory, and before him shall be gathered all nations, and hee shall separte them one from another, as the shepheard separeth the sheepe from the goates, and he shall set the sheepe vpon

- vpon his right hand, and the goates on his left: then shall the King say to them on his right hand, come yee blessed of my father inherite yee the kingdome prepared for you from the foundations of the world: but then shall he say vnto them on his left hand, depart from me yee cursed into euerlasting fire which is prepared for the diuell and his angels. And againe *Psal. 72. 1.* David saith. Giue thy iudgment to thy King O God, and thy righteousness to the kings son, then shall he iudge thy people in righteousness and thy power with equity. This kings son is Christ, he iudgeth the world here by the word, and the spirit, he punisheth the wicked and defendeth the godly. But in the last day he will erecute that iudgement and punish them euerlastingly which refused the gospel, and would not acknowledge him to be their King: and againe *Psal. 91. 1.* David saith. The Lord reigneth, let the earth reioyce let the multitude of the Isles be glad, clouds, and darkenesse are round about him, righteousness, and iudgement are the foundations of his throne, there shall goe a fier before him and burne vp his enemies round about, his lightnings gaue light vnto the world, the earth saw it, and was afraid, the mountaines melted like waxe at the presence of the Lord, at the presence of the Lord of the whole earth. And againe he *Psal. 96. 13.* saith: The Lord commeth to iudge the earth, he will iudge the world with righteousness and the people in his truth. *Esa. 66. 15.* Esa saith: behold the Lord wil come with fire, & his chariots like a whirle winde, that he may recompence his anger with wrath, and his indignation with the flames of fire. For the Lord will iudge with fire and with his sword, al flesh. And *Zach. 14. 3.* Zach. saith: The Lord shall goe forth and fight against those nations, as when he fought in the day of battell, and his feete shall stand in this day vpon the mount of Oliues, which is before Ierusalem on the East side. And the mount of Oliues shall cleaue in the midst thereof, toward the East, and toward the West: there shall bee a very great valley, and halfe of the mountaine shall remoue toward the North, and halfe of the mountaine toward the South. And ye shall flie vnto the valley of the mountains. For the valley of the mountaines shall reach vnto Azal, yea shall flie like as yee fled

## Christes Sermon,

Christ is a  
iudge but of  
the wicked.

fled from the earthquake in the daies of Vzzia king of Iudah  
and the Lord my God shal come & al the saints with them.

Here Zach. prophesieth of the second comming of Christ,  
at the last day, how that he shal come as a capitaine or Em-  
peror to assaile and destroy his enemies, and that his last  
comming shall be so fearefull, that euery one if they could  
would be glad to flye. It wil be fearefull indeed vnto the  
wicked and vnbelauiug, who then shal be no longer able to  
withstand Christ. Then shall their rage, and insolency a-  
gainst the Godly, with their tirrany, and sauage bitterness,  
and cruelty, which they haue vsed against the members of  
Christ haue an end. For there is ordained for them an euer-  
lasting prison, euen continuall torment in hell fire for their  
wickednesse. Then all their might, al their force, al their  
pride, all their cruelty, al their contumacy, and all their  
threats, shall cease, neither shall they afterward be able to  
persecute, or in any wise hurt Christ and his seruants, as  
before that last day they had done. They shal then sodenly  
vntwares be cast downe from the face of God, and the glo-  
ry of his fortitude, into euerlasting destruction. For that is  
the day of redemption in which Christ (as Paul sayth) shall  
be glorified in his saints, & be made maruelous in all them  
that beleue. The scripture vseth such similitudes as these  
in describing Christs comming to iudgement, as in Paul to  
the Thes. For when Christ shal come to iudgement, our e-  
nemies shall be slayne & put to flight. The wicked world &  
Satan shall in the turning of a hand, euen in one moment  
become very firebrands of hell, and so continue for ever.  
Then shall death be swallowed vp in victoꝝy, then shall all  
the godly be taken vp in clouds to meet the Lord God in  
the ayre and so shall we euer be with the Lord.

2. Thes. 1. 10

2 Thes. 1. 16.

1 Thes. 4. 17.

*Anna.* We may easily perceiue, & gather by these prophe-  
cies of the euerlasting kingdome, and preisthood of Christ,  
that he should be both a mediator to pacifie God, and turne  
away his wrath from vs, & a shepherd & redeemer which  
alwaies in al places might feed vs and saue vs, & at the end  
lustily iudge the world. For euer there was no doubt  
but

but Israel was truly redeemed, seeing Christ had suffered. For in as much as God in Christ had promised such a blessing to the world: it was not possible that Christ should abide in death, but then truly indeed live for ever. But these two disciples understood not those things which the prophets had written of Christ, (as Christ objecteth unto them and therefore they were not sad without cause. But now I pray you let me here what the prophets have written of Christs miracles:

*¶ Of Christs miracles.*

Vribanus.

**T**he prophet Esay prophesieth thus of Christ: God cometh with vengeance, euen God with a recompence he will come and saue you, then shall the eyes of the blind be lightened, and the eares of the deafe be opened, then shall the lame man leap as an hart, & the dumb mans tounge shall sing. Esay 35. 4.  
 This prophesie was fulfilled 1612. yeares ago, when Iesus Christ true God and man, went about healing all diseases and griefes of the people, in the country of Galile. Mar 4. 23.  
 And Christ himselfe sayth in Mar. vnto Iohns disciples, Go and shew Iohn what things you haue heard and seene: the blind receiue sight, and the halt go, the leprous are cleansed, & the deafe heare, the dead are raised vp, & the poore receiue the Gospel. Mat. 11. 4.  
 You see also in the history of the gospel, how this prophesie is fulfilled in the 8. of Mar. Christ cleansed the leprous, he healeth the Centurians seruant, & restoreth the sick of the pallsie. Mar. 8. 3.  
 He deliuered Peters wiues mother being sick of a feuer. In the 9. he healed another sick of the pallsie. He restored the dead to life againe: he healed the woman of the bloody issue: he gaue sight vnto the two blind men. And in the 12. of Mar. hee made a poore man see: hee made the dumb speake, the deafe heare, he cast forth a spirit and restored the dyed hand, & in the 15. of Mar. he healed the Canaanites daughter which was troubled w<sup>th</sup> a deuil: he restored the

## Christes Sermon,

Esay 25. 8.

Mat 9. 25.

Luk 7. 25.

Iohn 11. 44.

the lame, the blind, the deafe, the dum, the maimed, & many other diseased; to their former health. And so by these his mighty acts and strange maruels, he shewed that he was the true Messias, of whom Esay writeth thus: Hee will destroy death for euer, or he deuoured it, or swallowed it by: For he called the dead to life againe. As the princes of the sinagogs daughter, and the widowes daughter, and Lazarus, which had lien in the graue foure dayes and did stink. The raising of these to life, was a foreshelwing, certification, confirmation, and sure argument of his true resurrection from the dead. Of which we in the last day also shal be partakers when the Lord shal summon all the dead, raised out of their graues, before his tribunall seate, in the twinkling of an eye. We may find his other miracles and wonders which he wrought, set downe in the Euangelists, so that it is not needfull here to speake any more of them.

*Anna.* Now I know why you still apply and include these miracles that Christ did in the Gospel (as his restoring of the sick to health, and the dead to life) in the article of the resurrection of the dead, to wit, that wee may more surely and deeply by these miracles, imprint and ground in our hearts the high mystery of the last rising againe of the body, and that we may thereby confirme and keepe the faith and hope of our resurrection. But now explicat and proue out of the prophets, & other articles of Messias, to wit, his passion, descending into hell, resurrection, and kingdom.

*Of the death, descending into hell, and the glorious resurrection of Christ, and of the causes and infinite commodities, of his passion, resurrection, and euermlasting kingdom.*

*Vrbannus.*

**T**hese indeed were the chiefe articles which Christ taught Cleophas and his companion, as they went to Emmaus. And seeing the holy prophets prophesie of these misteries of Christ in one place, and annexo them together: we



we will also speake of them together, and as it were knit them vp in one, and open them severally or ioyntly as the prophetes giue occasion. And first of all let vs heare the worthy Prophet Dauid in the 8. Psalm, where hee saith: What is man that thou art (so) mindful of him? and the sonne of man that thou visitest him? for thou hast made him little lower then God, and crowned him with glory and worship, thou hast made him to haue dominion in the workes of thine hands: Thou hast put all things vnder his feete: all Sheepe and Oxen, yea, and the beasts of the field, the fowles of the ayre, and the fish of the sea, and that which passeth thorough the pathes of the seas. O Lord our Lord, how excellent is thy name in all the world? This Psalm (which the new Testament both soundly open vnto vs) prophesieth of Ihesus: saying; That it should come to passe, that for a time Christ should bee humbled, debased, and as it were forsaken of God the father. And that time was the space of 3. daies, when he was taken, and deliuered to the Iewes and Gentils, and when they beat him with whips, crowned him with thornes, crucified him, killed him, & buried him. The Hebrewes text is thus: *Vasbechasrehu meat meelaim* that is, for a time thou sufferedst him to be without God, or thou shalt suffer him a while to be forsaken of God. For it seemed that God had forsaken him all the time of his passion; euen vnto the third day, because he suffered him to be slaine, and buried. And the Iewes thought that Christ had bene dead in deed, and utterly destroyed. Neither did they vnderstand that comfortable decree of the Lord, how that therefore hee sent his sonne, that hee might by his crosse reconcile his father to vs: and that Christ suffered not of constraint, but was willingly and gladly obedient vnto his Father, euen vnto the death, the death of the crosse. The Grecke text is thus. As Paul also citeth it to the Hebrewes in the 2. chapter, where this Psalm also is applied to Christ, *μαρτυρας αυτου λεγου τις ανθρωπος*, that is, Thou hast made him a little inferiour to the Angels. The Caldee Bible hath in that place, *mi maleachia*, that

Psalm. 8. 4.

Psalm. 8. 5.

## Christes Sermon,

Mat. 26. 15.

Heb. 2. 8.

Eph. 1. 17.

that is, from the Angels. As our Lord sayd vnto Peter, when he had cut off the eare of the high Priest's seruants, & so thought to help Christ, Thinkest thou that I cannot now pray to my father, and he wil giue me mo then 12. Legions of Angels, how then should the Scriptures be fulfilled, which say it must be so: Christ would here stand great need of help that thereby he might succor vs. For, for our sakes he came into the earth & humbled himselfe: and suffered himselfe to be forsaken, & to want al help, so that no angel could help or deliuer him. Paul vnto the Heb. expoundeth these words of the Psalm. & applieth them vnto Christ, saying: For in that he hath put al things in subiection vnder him: he left nothing that should not be subiect vnto him: but yet we see not al things subdued vnto him, but we see Iesus crowned with glory and honor, which was made a little inferior to the Angels through the suffering of death, that by Gods grace he might taste death for all mē: for it became him, for who are al things & by whom are al things, seeing he brought many childre vnto glory, that he should consecrate the prince of our saluatiō through afflictions, for he which sanctifieth & they which are sanctified are all of one. The prophet marueleth y this true man, & son of man was so: that little time of his preaching & passion here vpon earth forsaken, contemned, humbled, & abased: but after a little, that is after 3. daies highly glorified, honored, crowned, & made lord of all creatures in heauen & earth: And that afterward his name became renowned, famous, and admirable, though the whole world. As Paul out of this Psalm teacheth at large to the Ephes. where he sayth: That the God of our Lord Iesus Christ the father of glory might giue vnto you the spirit of wisdom, & reuelation, through the knowledge of him that the eyes of your vnderstanding may be lightened, that yee may know what the hope is of Gods calling, & what the riches of his glorious inheritance is in his saints, & what is the exceeding greatnes of his power towards vs, which belecue according to the working of his mighty power, which he wrought in Christ, when he raised him vp from the dead, and set him at his

his right hand in the heauenly places, far aboue all principality and power, and might, and dominion, and euery name that is named, not in this world onely, but also in that that is to come: and hath made all things subiect vnder his feet, and hath appointed him ouer all things, to bee the head of the Church which is his body, euen the fulnes of him that filleth all in all things. Many miseries of our faith are contained in this Psalm, to wit, Christs passion, resurrection, and dominion which he hath ouer all creatures, both in heauen, and earth, and what the fruite of Christs woorkes, to wit, of his passion is. For he was by his passion to deserue, and giue vs infinite benefites, that all which beleue the gospell might be deliuered from Satans Kingdome, and haue place with God in heauen, and be ruled, and saued by Christ for euer: But yet here in this world by faith vnder the crosse: but after this fraile and miserable life openly in gloyp. The Kings of this world, do get, gouerne, keepe and establish their kingdomes by the sword, and force of armes, ouer-comming and vanquishing their enemies: but this King after a new, strange, proper, and cleane contrary manner beginneth, gouerneth, and fortifieth his kingdome: to wit, by suffering, and dying on the crosse. For in that he was killed, he killeth and ouer-commeth his enemies. This passing and exceeding great submission and lowly humbling of him-selfe euen to the death of the crosse doth, and preuaileth moze then the force, sufferings, strength and might of all creatures could haue done. For it ouercame Satan, it swallowed by death, and obtayned worthye peace and gloyp. As Paul saith to the Phil. Christ humbled him-selfe and became obedient vnto death, euen the death of the crosse, wherefore God hath also highly exalted him, and giuen him a name aboue euery name, that at the name of Iesus should euery knee bow, both of things in heauen, and things in earth, and things vnder the earth, and that euery tongue should confesse that Iesus Christ is the Lord, vnto the glory of God the father.

Christs strang  
gouernment.

Thil. 2. 8.

*Anna, Seeing the scriptures set downe so many miseries*

of

of

## Christes Sermon,

of our faith, brievely and in one place, (for now I heare in this 8. psal. the passion, resurrection, ascension, & kingdome of Christ all in one, & the selfe same place comprehended, & fully touched) I would haue you expound & teach the vse of the death and resurrection of Christ and what his kingdome is, brievely. And thus in reciting the propheties concerning these articles, as they offer themselves, you shall find an indifferent easie way, so that you need not ouer labor and weary your selfe, as of late you haue done.

The fruit of  
Christes death  
and resurrecti-  
on.

*Vs.* The fruit & commodity of this most precious death and glorious resurrection of Christ, is the redemption of mankind from all euills, and calamities, and mans victory ouer death, the deuill, and damnation. So that now by Christs infinite and great meritts, and by his deserts, and not by ours, we obtaine forgiveness of our sinnes, grace, peace with God, perfect holines, the holy ghost with his gifts, and that blessed adoption, by which we are the children of God, and he our father: and after this short life we looke for the resurrection of our flesh, in which we shall receive both in body and soule an immortall and incorruptible inheritance: an inheritance that shall not fade, even life euerclasting, and the eternall kingdome of Christ which was promised vs in the law and prophets. But all this we receive only in Iesus Christ the seed of Abraham and David according to the flesh, who purchased and deserved al these things for vs. This is dayly preached to vs in the Gospel and all men are called vnto this grace, none is excluded, none refused.

Rom. 5. 8,

The Euangelists and Apostles, as the true expounders of the Prophets do worthily in all places of the new testament preach and declare out of the prophets this fruit of Christs passion. Paul to the Rom. sayth: Christ was deliuered to death for our sinnes, and is risen againe for our iustification. And again in the same Epistle: God settech out his loue toward vs: seeing, that while we were yet sinners, Christ dyed for vs. Much more then being now iustified by his blood, we shal be saued from wrath through him. For if

when

when we were his enemies, we were reconciled to God by the death of his sonne, much more being reconciled, we shall be saved by his life. And to the Cor. he sayth: Christ is made God vnto vs, Wisdome and righteousness, and sanctification and redemption. In these few words he openeth & declareth all those things which Moses and the Prophets wrote before of the offerings, sacrifices and oblations which were offered for the peoples sinnes, and offences. These sacrifices and oblations could not reconcile none vnto God, neither cleanse any man from sinne, but were onely figures of that most precious sacrifice of the blood of Christ. It was he that should reconcile his father to vs, & by his precious blood cleanse vs from all our sinnes.

Paul to the Corinthians sayth: Christ dyed for al, that they which liue, should not henceforth liue vnto themselves, but vnto him which dyed for them and rose againe. God made him which knew no sin, to be sin for vs, that we might be made the righteousness of God in him.

And to the Gal. he sayth: Christ Iesus our Lord gaue himselfe for our sinnes, that he might deliuer vs from this present euil world, according to the wil of God euen our father, to whom be glory for euer and euer. Amen.

And againe: Christ hath redeemed vs from the curse of the law, while he was made a curse for vs: for it is written cursed is euery one that hangeth on tree.

And to the Eph. he sayth: By Christ we haue redemption through his blood, euen the forgiveness of sinnes, according to his rich grace.

And againe he sayth: But now in Christ Iesus, ye, which once were far off, are made neere by the blood of Christ: for he is our peace which reconciled both vnto God in one body by his crosse. And againe: Christ hath loved vs, and hath given himselfe for vs to be an offering and a sacrifice of a sweet smelling sauour to God.

And to the Col. he sayth: God by Christ reconcileth al things to himselfe, and setteth at peace through the blood of his crosse both the things of heauen and the things in earth.

## Christes Sermon,

And againe: God rayſed Chriſt from the dead, and you which were dead in finnes, and in the vncircumciſion of your fl ſh hath he quickened to gether with him, forgiving vs all our treſpaſſes, and putting out the hand writing of ordinances that was againſt vs, which was contrary to vs, hee euen tooke it out of the way, and faſtened it vpon the croſſe, triumphing in himſelfe ouer all principalities and powers in the ſame croſſe. And to the I heſ. he ſaith: I would not brethren haue you ignorant concerning them which are a ſleepe, that yee ſorrow not euen as they which haue no hope: For if we beleue that Ieſus is dead, and riſen ( againe ) euen ſo them which ſleepe in Ieſus. will God bring with him.

1. Tim. 4. 13.

1. Tim 1. 15.

1 Tim 2. 5.

2. Tim 1. 9.

Gods purpoſe  
and grace, not  
our workes  
the cauſe of  
our ſaluation.  
Tit 2. 11.

And to Tim. ſayth: Chriſt came into this world to ſaue ſinners. And againe: There is one God, and one mediator betweene God and man, which is the man Ieſus Chriſt, who gaue himſelfe for a ranſome for all men. And againe: God ſaued vs, and called vs with an holy calling, not according to our workes, but according to his owne purpoſe and grace, which was giuen vs through Chriſt Ieſus before the world was, but is now made manifeſt by the appearing of our ſauour Ieſus Chriſt, who hath aboliſhed death, and hath brought life and immortality vnto light, through the goſpell. And to Titus he ſayth: For the grace of God that bringeth ſaluation vnto all men, hath appeared, and teacheth vs that we ſhould liue ſoberly, and righteouſly, and godly in this preſent world, looking for the bleſſed hope and appearing of the glory of the mighty God, and of our Sauour Ieſus Chriſt, who gaue himſelfe for vs, that he might redeeme vs from all iniquity, and purge vs to be a peculiar people vnto himſelfe, zealous of good workes. And to the Heb. he ſaith: For aſmuch then as the children were partakers of the fleſh and bloud, he alſo himſelfe likewiſe toke part with them, that he might deſtroy, through death, him that had the power of death (that is, the deuill) and that he might deliuer all them which for feare of death, were all their time ſubiect to bondage. For he in ro fort tooke the angels, but hee tooke the ſeede of Abraham.

Heb. 2. 14.

Wherefore



Wherefore in all things it became him to bee made like vnto his brethren, that hee might bee mercifull, and a faithfull high priest in things concerning God, that hee might make reconciliation for the finnes of the people. For in that he suffered and was tempted, hee is able to succour (all) them that bee tempted. In the same place the Apostle saith: that Christ by the grace of God, tasted of death for all men. Read the whole Epistle to the Hebrews, but especially the 5. 7. 8. 9. 10. chapter concerning Christs Priesthood and sacrifice: for it is in deed a most worthy and precious treasure. Peter saith: Blessed be God euen the father of our Lord Iesus Christ, which according to his abundant mercy, hath begotten vs againe vnto a liuely hope, by the resurrection of Iesus Christ from the dead.

And it followeth: You are not redeemed with corruptible things, as with siluer and gold, from your vaine conuersation received by the traditions of the fathers: but with the precious blood of Christ, as of a lambe vndefiled, and without spot, which was Lord before the foundation of the world, but was declared in the last times for your sakes, which by his meanes doe beleue in God, that raised him from the dead, and gaue him glory, that your faith and hope might be in God. And againe: Christ himselfe bare our finnes, in his body on the tree, that we being deliuered from sinne, should liue in righteousness. Christ also hath once suffered for finnes, the iust for the vniust, that he might bring vs to God. And Iohn saith: The blood of Iesus Christ the sonne (of God) cleanseth vs from all sinne. And againe: We haue an advocate with the father Iesus Christ the iust, and he is the reconciliation for our finnes: & not for ours onely, but also for the sins of the whole world. It followeth: Your finnes are forgiven you for his names sake. And againe: For this purpose appeared the sonne of God, that he might looke the workes of the deuill. And againe: In this appeared the loue of God towards vs, because God sent his only begotten sonne into the world, that we might liue through him. Herein is loue, not that we loued God, but that hee loued vs, and sent his sonne to be a

## Christ's Sermon

reconciliation for our finnes. To be brieft, this is the pith of all the Apostles preaching. And this is the sum of their doctrine, that we obtaine forgiveness of all our finnes, & everlasting life, by none other but only by Iesus Christ, and by no other worke, but by his most precious death and victorious resurrection. Therefore Peter with great boldnesse instructing the Iewes concerning Christ, comprehendeth all the whole matter brieftly in few words, in the 4. chapter of the Acts, where he saith: You haue crucified Christ, whom God raised from the dead. This is the stone which was cast aside of you builders, which is become the head of the corner, neither is there saluation in any other. For among men there is giuen none other name vnder heauen whereby we must bee saved. And Paul to the Cor. saith: Christ died for our finnes according to the scripture, and was buried and rose (again) the third day according to the scriptures. And if Christ be not raised againe, then is our preaching vaine, & your faith vaine, Yee are yet in your finnes, and so they which are a sleepe in Christ are perished. If in this life only we haue hope in Christ, we are of all men the most miserable. But now is Christ risen from the dead, and was made the first fruits of them that slepe. For since by man came death, by man came also the resurrection of the dead, For as in Adam all die, euen so in Christ shall all be made aliue. S. Augustine hath a learned and worthy saying: namely, that one resurrection of Iesu Christ (saith he) hath giuen vs two resurrections, to wit, one spirituall from our finnes, and the other corporall. For when as Christ raiseth vs vp from the spirituall death of sinne, by his holy Gospell, and lighteneth our hearts with the knowledge of Gods grace and our finnes: when hee pardoneth our sins, and when he giueth vs the holy ghost, then do we rise from our wickednesse, and are counted righteous in the sight of God. This resurrection is here in earth by faith in Christ, which we receiue when we heare his word in the holy gospel. As Christ saith in Iohn: Verily, verily I say vnto you, the houre shall come, and now is, when the dead shall heare the voyce of the sonne of God, and they that heare shall liue.

which

Act. 4, 10.

1. Cor. 15, 3

Lib. 4. de  
trinit. lib. 3.  
Mans resur-  
rection two-  
fold,

Which words are spoken of the rising from our finnes, as S. Augustine expoundeth them. The other resurrection which Christ hath deserved, wrought, or obtained for vs by his resurrection, is that resurrection of the body which shal be in the last day. Of which Iohn saith thus. The houre shall come, in the which, all that are in the graues shall heare his voyce: And they shall come forth that haue done good vnto the resurrection of life, but they that haue done euill, vnto the resurrection of condemnation. And Paul saith to the Thes. If we beleue that Iesus is dead and is risen, euen so them which sleep in Iesus, will God bring with him. For this say wee vnto you by the word of the Lord, that wee which liue and are remaining in the comming of the Lord, shal not preuent them which sleepe. For the Lord himselfe shall descend from heauen with a shout, and with the voyce of the Archangel, and with the trumpe of God, and the dead in Christ shall rise first. Then shall we which liue and remaine, be caught vp with them all in the clouds, to meete the Lord in the ayre, and so shall we euer be with the Lord, wherefore comfort your selues one another with these words.

Iohn 5. 28.

1. Thes. 4. 14.

*An.* I haue oftentimes bin tempted about our resurrection, and these cogitations grieuously bere me. Christ did rise in his owne power and strength as true God, but how shall wee poore wretches rise, which cannot remoue or dye away from vs euen the least sickness that hapneth to vs: wherefore I beseech you, tell me how Christs resurrection maketh vs to rise.

*Vrb.* Whose finnes were they which Christ did beare?

*Ann.* It is manifest and certaine, that he bare our finnes.

*Vrb.* What manner of nature was it which Christ took upon him?

*Ann.* It was our nature. For we beleue that he took upon him our very humane nature.

*Vrb.* Wherefore did the sonne of God take upon him our nature in the union of his deuine and euerslasting person: why did he take upon him our finnes?

*An.* He became true mā for our sakes, & took upon him our

finnes,

sinnes, that he might be a true oblation & sacrifice for them  
on the crosse, and wipe them away; and reconcile God the  
father vnto vs. *Ps. 103.* *Ps. 103.* *Ps. 103.*

*Prb.* I heare you say that our sinnes are the cause of Christs  
death: but what hurt did sinne vnto vs men?

*Anna.* It brought vpon vs an horrible destruction and de-  
ray of all mans strength, as wel of body as soule, together  
with euerclasting death and condemnation.

Christs res-  
urrection raiseth  
vs.

*Prb.* Seeing then that Christ by his death satisfied for  
our sinnes, and suffered death for them, that he might put  
them away: it is not to be doubted, but that he also aboli-  
shed and destroyed death, which had rule and dominion o-  
uer vs. But if he destroyed death in vs (as I say he did,) it  
followeth wel, that we shall rise againe to life. For he did  
not these most worthy workes (to wit) that he suffered &  
he dyed; that he rose againe; for himselfe, or for his owne  
cause (for he is innocent, & free from all sin, so that hee had  
no need to do any of all these for himselfe: nay, there was  
no cause why he should do these things in respect of him-  
selfe, or in his owne behalfe) but for vs. Yea, whatsoeuer  
he did or suffered, he did it and suffered it all for our sakes  
and profit, & he gaue vs that his victory ouer death. This  
therefore is a good consequent. Christ dyed for our sinnes,  
and rose againe for our iustification. Therefore shall we al-  
so rise in our flesh, other wise should we deny the vertue &  
operation of Christs passion and resurrection in our nature  
and be worse and more wicked then Turks or Ethnicks  
which deny Christ.

*Anna.* Now you bring into my remembrance the 15. chap.  
of the 1. to the Corinthians, which you do so highly and of-  
ten commend vnto me: wherein you say that Paul hath so  
coupled and ioyned Christs and our resurrection together &  
they can in no wise be seperated.

*Prb.* That chaphath such and so much sweet and sound  
comfort in it, that I with al Christians in the world would  
wel and faithfully remember it. Paul in that chap. reasoneth  
thus, Christ is risen from the dead, therefore shall we also  
rise

rise againe from the dead because he dyed and rose againe only for our sakes, and for our saluation. If we should still abide in death, then the death & resurrection of Christ hath nothing profited vs, neither had they wrought any alteration in our nature: but we had still bene (& should so haue continued) in death euer as in our earthly father Adam we were borne to dye. But God forbid it were so, our hope is sure. For as it is certaine that Christ rose from death, and sitteth at the right hand of God, so certaine is it that we shall rise againe, because Christ is our head, our bridgrome, our redeemer, and our life. And therefore wheresoener Christ remappeth, & is, there must we also be and abide for euer. There is no cause why you should doubt least Christ our head should leaue vs his beloued members & spiritual body here behind in earth. Mark what Paul teacheth vs in y<sup>e</sup> 5. to y<sup>e</sup> Ep<sup>h</sup>. Note how he bindeth vs & tieth vs to Christ, we are (saith he) the members of his body of his flesh & of his bones,

*Anna.* Blessed be God our louing, fauorable, & heavenly Eph. 5. 30.

father for euer, & euer, for these infinite riches of his grace. These words of Paul do greatly comfort and ioy vs, for if we be the members of Christ & of his flesh, surely there is no doubt but as Christ did rise againe in his owne body, & uen so, shall we also rise againe in our bodies vnto euermouring life by the power of the glorious resurrection of Christ.

*Vrb.* This is as certaine as you see now your selfe, & heare your selfe speake.

*Anna.* But the condition and state of our bodies shall not then be such as they be now: For now our bodies eat, drinke sleepe, & are subiect to wearines. We eat, digest and ware hungry, & they that do not eat and drinke, must needs decay and dye. But though we do eat & drinke, yet cannot these earthly meats or drinks maintayne our life here for euer. For when we be old and sickly, & when our stomaks lose their naturall heate and digestion, then can neither meat nor drinke, helpe, preserue, or prolong our life: But when the naturall health and strength is gone, we end our dayes and dye. It must needs therefore be a strange kinde  
of

## Christes Sermon,

of meate, which we shall eate in the world to come, which maketh vs liue for euer. And the condition and state of our body which shalbe then, must needs be farre differing from this, and much better and moze excellent and happy, and blessed, then either heart can thinke or we desire.

*Ver.* Paul hath taught this euidently, plainly, and manifestly in his epistle to the Phi. where he saith: Christ in the last day shall change our vile body, that it may be fashioned like vnto his glorious body, according to the working whereby hee is able euen to subdue all things vnto him-selfe. *Loe* both in this place, and to the Cor. he saith: that our bodies in the last resurrection, shal be pure, cleare, and unspotted, and like the stars of the firmament, and like the sunne and moone. And among other things he saith: that this body of ours is a graine of cozne sowne in the earth in corruption, and is raised in incorruption: it is sowne in dishonour and rayed in glory: it is sowne in weakenesse, and is raised in power: it is sowne a naturall body, and is raised a spirituall body (that is to say) our body here is a naturall body, and to the sustentation thereof, we must (if we liue) eate, drinke, sleepe, digest, and purge. And the same body is corrupted, and in the end corrupteth and fadeth. And therefore as sone as the soule departeth from the body, the corpes beginneth to smell and putrifie, so that no man can abide the stinke thereof. This is that dishonour which for sinne is laid vpon the body. But in the last day the Lord will transfigure our body into such brightnesse, and make it so beautiful, that it shalbe like the sunne, and so shall alway abide and continue a firme, sound, and immortall bodily meate, fed of God for euer. And therefore saith Paule, pointing as it were to his body with his finger, this corruptible body wherein I now stand, sit, walke, and speake, this same body I say, must put on incorruption, and this mortall must put on immortality. When this corruptible body hath put on incorruption, and this mortall hath put on immortality, then shalbe brought to passe the saying that is written: death is swallowed vp into victorie.

*Anna.* Now I haue heard the fruit of Christs passion and resur-

Phil. 3. 21.  
Our state after  
the resurrection,  
I. Cor. 15.

The dishonor  
which sinne  
bringeth: nei-  
ther haue the  
godly any o-  
ther after this  
life but only  
this.



resurrection, which I take to be this: That what Satan in Adam, and our nature by sinne, had corrupted and destroyed, that Christ by his death and resurrection hath recovered and restored, to wit, he hath destroyed sinne and overcome death, and giuen life, that we which beleue in Christ, may be deliuered from our sinnes, freed from the tyranny of death and the diuell, and be made heires of euerlasting life. Now shew me what manner of kingdome Christs kingdome is, which is so magnifically set forth and promised vnto vs in the law, prophets, and euangelists?

*Vrb.* The kingdome of Christ, which is promised in the prophets, is a spirituall kingdome, and not of this world, it is a kingdome of euerlasting blessednes, mercy, truth, righteousness, peace, life, wisdom, light, ioy, security, liberty, and euer-lasting saluation: in which Christ the king of glory being taken vp into heauen, and exalted at the right hand of God doth by the gospell, and the holy ghost in faith raigne, and inuisibly gouerne, and defend al that beleue in him, euen in the midst of their cruel and deadly enemies, to wit, the world, Satan, heretikes, persecuters of the church, sin, and death. Moreover, he is our intercessor in heauen to God the father: he forgiveth vs our sinnes: he sendeth his holy spirit into our hearts: he reneweth and repaireth our corrupted, depraved, and decayed nature, and he restoreth in vs that most beutiful Image of God, which through sinne was blotted out, and destroyed in vs. To be brieve, he sanctifieth vs, defendeth vs, and preserveth vs in all dangers, and euils: and so he in this life, euen vnto the day of iudgement, gathereth vp into his Kingdome (which is the true Catholike church of the Godly) the children of God dispersed throughout the whole world. He ouercommeth in them sinne, death, and the Prince of this world: and by this meanes he prepareth, and maketh them ready for that great and glorious day of our full and perfect redemption. And although the Godly dy in the mortall body, yet will he raise them all again at the last day, and they shall liue with Christ for ever. But til that day both the euil and the good,

Christ's  
kingdome.

the

## Christs Sermon

An hypo-  
crite.

the godly and the vngodly shalbe mixt, and dwell together, and the vngodly will colourably seeke to beare a face and outward shew of godlinesse, and will also be taken in place for godly: may they will bee the chiefe in this earth, and sit as Magistrates, and vaunt themselves to be the heads of the church, as Annas and Caiphas did in Christs time: yea they will root out, curse, and vehemently persecute the true godly to the vttermost. For indeed the true Church is so hidden in this world, that some-times in great temptations, it cannot for a space see it selfe.

*Anna.* What meaneth the miserable people the Iſraelites: what madnesse moueth them to seeke to congregat a church heere in this world, which should bee pure, vnspotted, vndefiled, and without all blet, and wherein they will haue no sinner: seeing that euen the godly offend, and fall in many things, & the greatest part of those which are called Christians, are more hypocrites, and very wicked men.

*Vrb.* These miserable men vnderstand not the scriptures. And therefore they know not what is the true church, what manner of church it is, or what the state of the true church is in this world. Christ onely is he which at the last day shall purge the chaffe (that is the vngodly) from the good wheat which is the godly Christians. In the meane time the godly are compelled here to dwell, and liue among the vngodly. And yet shall they not haue any discommodity, or losse thereby, if they learne not at them to liue & be vngodly. The godly may beare publick offices, & haue such politick functions, as the ciuill magistrate doth ordaine, so long as they be not commanded, & compelled to do that that is contrary to the commandement of God, & his holy word: yea they both may with a safe conscience, & also ought (as far as belongeth to y body & temporal goods) vse all hummain and publike ordinances, & contracts, which make for the maintnance of this life & society, if so be they may be suffred to keepe & retaine the true doctrine of the sauing gospel, & liue as it commandeth.

*Anna.* Seeing you haue already described the kingdom of Christ, I pray you discouer me the kingdom of Satan.

*Vrb.*

*Verb.* **S**athans kingdom is quite contrary vnto the king-  
 dome of Christ: it is a kingdome of euerlasting perdition,  
 of lies, of death, of sin, of ignorance, of blindness, of dark-  
 nes, of heauines, of affliction, of sorrow, and of continuall  
 captiuitie and damnation. And this kingdome of condem-  
 nation beginneth in this world, and hath in it al the vngod-  
 ly, which wil not beleue, and obey the Gospell, in whom  
 the euil spirit worketh, and is effectuell. And therevpon is  
 called in Iohn, the prince of this world, & the God of this  
 world. This spirit blindeth the minds of the vnbelaeuers,  
 so that they see not the cleere light of the gospell, of the clær-  
 nes of Iesus Christ which is the image & character of God.

Eph. 2. 1.

Iohn 14. 30.

*Anna.* How doth Sathan raigne in this world:

*Verb.* He is that strong man armed in his house, of whom  
 Luke speaketh, who kepeth the wicked in his hand, and  
 hath them in his power, & driues them whether hee will at  
 his pleasure. Paul sayth he bindeth them & holdeth them in  
 strong lyes, errors, & darknesse, & bewitcheth their hearts,  
 and casteth them headlong into all wickednesse, filthinesse,  
 and vncleannesse, and moueth and inflameth them to all  
 vngedlines. Satan is alwayes an enemy, and an aduersa-  
 ry vnto true Christians in al their godly enterprizes and  
 proceedings. He stirreth vp false teachers, and drabweth  
 many into horrible heresies. He alwayes maketh and mo-  
 ueth sedition, bloodshed, war, strife, brawling, grudging,  
 debate, & hatred. He neuer slepeth, he is alwayes watch-  
 ing, & he dayly trauelleth & laboureth very sedulously, & al to  
 this end, that he may hurt man, & bring him into some mi-  
 sery & destruction of body, soule, name, and goods. He stir-  
 reth vp most cruell persecutions and sharp stormes, & poi-  
 sonfull hatred against the godly. To be short, what euil, ca-  
 lamity, wickednesse, abominations, & diuclishnes is done  
 in all the earth, he is the causer thereof: and to speake at a  
 word, he hindereth as much as in him lyeth the gospell and  
 kingdome of Christ, and laboreth both day and night, with  
 all his might, with hand & foot, with teeth and nayle, that  
 the territories thereof bee not augmented and enlarged.

2. Cor. 4. 4.

Luke 11. 21.

2. Tim. 2. 6.

End

## Christ's Sermon

Christ defendeth his Church.

But all his force, studies, and practises, that he frustrate. For we haue on our side with vs the Angels, the good spirits of God, which repugne and resist Satan. And we haue Christ himselfe with vs, who is a fiery and brazen wall about all the faithful, that the euill spirits do them no harme nor iniury, but that they may be in safety and without danger. Satan is an horrible enemy, and indeed so forceable, that vntil God by his holy angels hindered and destroyed his deuises, and withstood and resisted his assaults, there should bene no family in the whole world, in which he should not euery day cause and worke wickednesse, slaughter, calamity, tumults, sorrows, debates, mourning, and all kind of mischief: nay rather, he would disturbe, destroy, dissolue, overthrow, and make a confusion and hauck of the whole world: he is an euerlasting, irreconcilable, bloody, deadly, and sworne enemy to all the godly. And he maketh *eternum bellum*, continuall war without any truce vpon the godly, euen to the last day. And therefore we must both morning and euening, and euery day giue thanks to God, because that of his fatherly mercy towards vs, hee doth so wonderfully, so mightily, and so gloriously defend and keepe vs from so cruell, horrible, mischituous, mighty, and noysome enemies.

*Anna.* We ought so to do indeed. And I will do it with all my heart, and with all diligence as my duty is. For we are bound to be thankfull to our good father God almighty because he hath in such great dangers so carefully provided for vs, and preserved vs from all enemies and evils. For we haue often seene how these wicked sprites lay waite for vs, and seeke by all means to endamage, vnder, and destroy vs. But God hath openly frustrated all their assaults. And now I pray you recite and expound the prophetics of the mystery of our faith, to wit, of the death, resurrection, and kingdom of Christ, which we haue now in hand.

*Vrb.* I will first begin to recite the testimonies of the Psalmes, as I haue done before. For of all the Prophets David is the floure: for he prophesieth much, plainly and euident.

evidently of Christ, (who should be bozne of his family of  
 tribe according to his humanity) and of all his woꝝkes and  
 mysteries. You haue heard before, how the kingdom of  
 Christ was described in the 2. Psalm where God the father  
 did not onely constitute his sonne King ouer the Iewes,  
 but also gaue him the Gentils of the whole world for his  
 inheritance. Whereupon it followeth that Christ should  
 not abide in death, although he died as true man of the seed  
 of Dauid. For it was requisite that according to the decree  
 and statute of God the father, hee should bee king ouer the  
 whole world. Which thing could not haue bene in any cor-  
 porall and woꝝldly manner, as the Iewes dreamed that Heli-  
 as should rule and haue in this woꝝld a great and corpo-  
 rall kingdom. And therefore it was necessary that the state  
 and condition of Christs kingdome should be altogether of  
 another sort then the kingdomes of this bricke & fraile life  
 are. Christs kingdom was to be euerclasting, and he which  
 is in the kingdom shall for euer haue euerclasting righteou-  
 nesse, peace, safety, life, felicity, and eternall saluation. And  
 therefore he endeth the Psalm with this *antiphona*, conclu-  
 sive exclamation ) Blessed are all they which trust in the  
 Lord. But hee speaketh not of a temporall blessing here in  
 this woꝝld. For the king himselfe, and his chiefe nobles, his  
 welbeloued Prophets, and Apostles had no great plenty  
 here of woꝝldly wealth, and pleasure of this life, but were  
 miserably afflicted, and alwayes subiect to many grieuous  
 perils and calamities. In the 3. Psalm Dauid saith, I take  
 my rest and sleepe, and I rise againe, for the Lord sustai-  
 neth me. The old church a thousand yeares agoe, under-  
 stood this prophesie of the true death and resurrection of  
 Christ, as appeareth by Arnobius. And againe Dauid saith: Psal. 147.  
 O giue saluation vnto Israel out of Sion, when the Lord turn-  
 neth the captiuitie of his people, then Iacob shall reioyce, and  
 Israel shall be glad. Here Dauid in spirit desireth, and godly &  
 feruently prayeth Heliass, who onely is called in the holy  
 scriptures the true Saviour and redeemer, seeing both the  
 Iewes and Gentils by him are deliuered from all euils  
 and

## Christs Sermon

and perils, that they may through him, and in him enjoy euertlasting blessednesse.

S. Augustine also taketh these words to be ment of Christ And take this (wife) for an infallible rule for you in the scripture, that in so much as there is but one onely deliuerer giuen of God vnto men, by whom they may be iustificed and saved, that Christ is truly, properly & certainly met, signified, and vnderstood in al those and such places, where there is mention made either of saluation, sauicour, redempter, or deliuerer, whether it be spoken in figures, or plaine and manifest words. For sauing Israel and Iacob, that is, the Catholike church being congregated of the Iewes and Gentiles, should be glad & reioyce in Christ, they must liue in peace and security. That cannot be vnles such troubles be taken away, and the conscience be comforted, & death abolished. These words there ore import, & plainly shew, that our redempter out of Sion (or as it is in Thargum, our redemption and saluation which is Christ himselfe) shal take away & destroy all those things that trouble, & afflict the godly, to wit, an euil conscience, tribulation, sin, persecution, and all kind of vberation, & death it selfe, &c. For of necessity he must leaue captiuitie, captiue, that is, he must overcome Satan, who hath vs in captiuitie, and hee must deliuer vs from his tyranny. Christ in the Psalmes sayth: My flesh also doth rest in hope: For thou wilt not leaue my soule in hel, or in (the graue) neither wilt thou suffer thine holy one to see corruption. Thou wilt shew me the path of life, In thy presence is the fulnesse of ioy, and at thy right hand there were pleasures for euermore. We can haue no surer nor better expounders of the prophets, then the Apostles and Euangelists.

Psal. 16. 10.

And Peter and Paul haue expounded this prophesie to the ment of Christ, saying: that he should dye and bee buried, but not corrupt and rotte, as our sinfull flesh doth: & that his blessed and diuine soule should not bee cast in hell or graue, but be vnited againe to the body, and that he should rise againe from death, and sit at the right hand of God, and

Act. 2. 31.



again from death, and sit at the right hand of God, & giue vs euerlasting life. It was meet, that he should be the first fruites of them which were dead, that by his glorioſus resurrection, he might open vs the true gate vnto life, and make the way for vs, by which we also muſt go to him. But Peter and Iohn and the other Apoſtles, before Chriſts riſing againe vnderſtood not this, although they had heard it oftentimes vntill they ſaw the Lord aliue againe. Wherefore it is no wonder that Cleophas and his companion vnderſtood it not. Dauid ſayth: O Lord my God I cryed vnto thee, & thou haſt reſtored me: O Lord thou haſt brought vp my ſoule out of the graue: Thou haſt reuiued me from them that go downe into the pit. Arnob. & Auguſtine vnderſtand this propheteſſe of the death and reſurrection of Chriſt.

1. Cor. 15. 20

Iohn 20. 5.

Pſal. 30. 2.

Pſal 49. 15.

And againe he ſayth; God ſhal deliuer my ſoule from the power of the graue: for he wil receiue me. Selah.

The church vnderſtadeth theſe wordes alſo, to be ment of y death, deſcending into hel, & riſing againe of Jeſus Chriſt.

And in another place he ſayth: Thou haſt ſhewed me great troubles and aduerſities, but thou wilt returne & reuiue me: And wil come againe and take me vp from the depth of the earth. Theſe wordes alſo doth Arnobius expound of the death of Chriſt, of his deſcending into hel and of his reſurrection.

Pſal. 71. 20.

And againe in the 86. Pſalme Chriſt ſayth to God the father: Thou haſt deliuered my ſoule from the loweſt graue, S. Auguſtine, & with him the whole church of Affrica vnderſtand this to be vndoubtedly ment of the deſcending of Chriſt into hell, & of his riſing againe. The 22. pſalm doth moze fully and plainly then any other, deſcribe the paſſion reſurrection, and euerlaſting kingdom of Chriſt. And there are the very ſame wordes in which Chriſt in his great agony, and his extreame neceſſity, called vnto his Father vpon the croſſe. And that Pſalme deſcribeth Chriſt his paſſion, and alſo ſetteth forth the fruit of his death and reſurrection, ſaying: My God my God why haſt thou forſaken me. All they which ſee me, haue me in deriſion, they make a

Pſal. 86. 13.

Pſal. 22. 1.

## Christes Sermon,

mo, and nod their head, saying; He trusteth in the Lord, let him deliuer him, let him saue him, seing he loueth him, They perced my hands and my feet. I may tell al my bones yet they behold and looke vpon me. They part my garments among them, and cast lottes vpon my vesture.

Behold, how exactly, how liuely, how truly, and how excellently the holy Ghost foretold Christs passion, vsing the very same words which the Iewes bled, when they mocked Christ hanging on the crosse. And the Euangelists are witnesses that all these things happened in his passion which were foretold of it, And they recite the very same words to the end they may proue, that it was the goodwill both of God the father and the sonne, that Christ suffered seeing the holy Ghost prophesied many yeares before that all these things should happen vnto Christ. Yea the spirit foreshewed also that Christ by this his passion should enter into his glory, and be Lord ouer all things. As before ye haue heard in the 8. psal. But in this 22. psal. he sayth. I

Psal. 12. 22.

will declare thy name vnto my brethren, and in the midst of the congregation will I praise thee. Do you see; he shal first suffer his passion, but he shall not bide in his passion, and death. For euen then shall he magnifie his fathers name, and make it famous and well knowne through the whole world by this glorious and famous preaching of Gods mercies, in that he spared not his owne only son, but gaue him for our sakes to the death of the crosse that we might thereby obtaine the benefit of euerlasting life. For so it followeth in the psal. The poore shal eat and be satisfied: they that seek after the Lord shal praise him and their hearts shal liue foreuer. This eating and satisfying of the poore, is a spirituall satisfying, when the poore sinners eat the true bread of heauen, that is, when they heare the Gospell of Christs humanity, passion, and resurrection, and keepe it in their hearts by faith. For then are they fed by it vnto euerlasting life, according to that of Iohn. I am that liuing bread which came down from heauen, if any man eat of this bread he shall liue for ever. Neither can mans conscience be other

wise

*A spirituall  
eating.*

*Iohn 5. 51.*

- wise satisfied, and set at quiet, that it be not vered & troubled by any other thing but only by Christ apprehended by faith. It followeth.

Al the ends of the world shal remember themselves, and turne to the Lord, and al the kindreds of the nations shal worship before thee, for the kingdome is the Lords, and he ruleth among the nations. This is, when men by the preaching and doctrine of the Gospell, are put in mind of Gods great benefits, and are constrained to acknowledge, worship, confesse, glorifie, & call vpon Christ their Lord, who is appoynted of God the father to be the head of all things, and king ouer all nations of the whole world. Heere haue ye the kingdome of Christ, which is, the holy Catholike church, spread ouer the face of the whole earth. And now in all things and places, where that euill spirit the deuill before ruled by lying. (hauing seduced all people, & led them into all kindes of errors & idolatry, that they might be (as Paul sayth) without Christ, without the word, without hope, and without God in the world) there I say, in those partes shal Christ now be heard. Psal. 22. 27.

It followeth, their seed shall serue him, and the Lord shall be preached from age to age. But if Christ shall haue seed, that is to say, spirituall children borne by the Gospell as wel of the Iewes as Gentiles (as you see by this text, he must) then can he not bee overcome by death, nor abide in the graue. For how could hee then regenerate & congregate the Gentiles together into the Catholike sayth, and rule such an Empire which should fill the whole world, whose dominion should not extend through one piece of the earth only, but through the whole circuit of the wide world and so continue for euer world without end: For whosoeuer beleueth in Christ shal be partaker of euermassing life. & therefore the prophets set downe the kingdome of Christ, saying that it shall haue continuall peace, health, & felicity, there is set downe, and indeed declared, the death & resurrection of Christ, & al Christian men. For if Christ shall bee a king, and set by, and haue an heavenly Eph. 2.

## Christes Sermon,

and eueraſting kingdome, it muſt needs follow, that hee ſhould leaue this temporal & mortal life by death, & aſcend into that eueraſting and glorious kingdome of heauen, & ſo could not be kept in death. He muſt alſo of neceſſity haue ſome people ouer whom he might be Lord and King, and whom he might rule and gouerne. Wherefore his people alſo cannot abide in death, but muſt with their eternal kingdome for euer. I would haue you make much of this Pſalm. For I tell you this is a notable Pſalme, and moſt comfortable of al other Pſalmes.

Pſa 22.

Pſal. 69 4.

Agayne in the 69. Pſalme, the prophet doth plainly and manifeſtly ſpeak of Chriſts paſſion, & the fruit therof ſaying thus in the perſon of Chriſt: They haue hated me without a cauſe. I reſtored that which I took not. Therebakes of them that rebuked thee, are fallen vpon me. They gaue me gall in my meat, and in my thirſt they gaue me vineger to drinke.

Chriſt our  
ſu. cty.

Here is ſet downe the end of Chriſts paſſion & cauſe why he would ſuffer, to wit, that he might pay our debts, and beare our finnes vpon the croſſe. He was our pledge and ſurety, and when we could not perſorme & pay that which we ought, he payed our debts for vs. If wee ſhould haue payd our debts our ſelues, (that is) if we ſhould haue boyn our owne finnes, we ſhould haue bene caſt downe into the deepe pit of hel, and periſhed eueraſtingly.

Mat 17.

Mar 15.

Luk 23.

Iohn 19

Pſa 41. 9.

Iohn 13. 28.

You heare it alſo in this place ſet out, how the tormentors ſhould crucifie and handle him, and how they ſhould giue him gall and vineger to haſten his death, or rather to increaſe his payne and torments, with thing plainly appareth in the Goſpel in Mathew, Marke, Luke, and Iohn.

And David prophēſieth in the 41. Pſal. how Iudas ſhould betray Chriſt, ſaying: My familiar friend whom I truſted, which did eat of my bread, hath liſted vp his heele againſt me. And Iohn citeth this prophēſie, where he ſpeaketh of Iudas his treaſon. And in the ſame Pſalme, hard after, Chriſt requireth of his heauenly father, that he might riſe agayne, and aſcend into heauen, and that after his reſurrection, he might be exalted vnto the right hand of his father, ſaying:

There-

Therefore Lord haue mercy vpon me and raise me vp, so shall I reward them, Place me in thy sight for ever. Psal. 41. 10.

And in the 40. Psalm, Dauid prophesieth of the destroying and abrogating of the Jewes sacrifice, and he speaketh of the true sacrifice of Christ: by which he reconciled God vnto vs, and fulfilled all his fathers will, and satisfied the law. These are the words of the prophet in Christs person: Sacrifices and burnt offerings thou didst not desire: (for thou hast prepared mine eares) burnt offerings and sin offerings hast thou not required. Then said I (that is Christ) Lo I come For in the role of the booke (that is, in Moles and the prophets) It is written of me, I desired to doe thy good will O my God. Yea thy law is within my heart, I haue declared thy righteousness in the great congregation. Psal. 40. 6.

And afterward he prayeth his father, that hee would not forsake him in his crosse and affliction, saying: Withdraw not thou thy tender mercy from me (O Lord) let thy mercy & thy truth alwaies preserue me: for innumerable troubles haue compassed me. And a little after he calleth our sinnes his sinnes. Not for that he did our sinne, but because hee take our offences vpon him, that he might purge them, & suffer for them, euen as if they had bene his owne. Our sinnes  
Christs sinnes

And this verily is a wonderfull and inspeakable kind of mercy and goodnes. These are his words: My sins haue taken such hold on me, that I am not able to looke vp, yea they are more in number then the heares of my head. Therefore my heart hath sayed me O God let it please thee to deliuer me, O Lord make hast to help me.

And in the 118. Psalm, Dauid prophesieth excellently and notably of Christ, telling vs how the Jewes should reiect him, and especially those amongst them, which would be counted most learned and holy (to wit) the Scribes and Pharises. And yet neuertheles should be attaine to excellent honoz, and gather together both the Jewes and Gentiles, into one spirituall building of the Catholike Church. These be the wordes: The stone which the builders refused, Psal. 118. 22.  
is the head of the corner. This was the Lords doing, and it

## Christs Sermon

is meruailous in our eies, this is the day which the Lord hath made let vs reioyce, & be glad in it. The Apostles & Euangelists do diligently erpound this prophesie, and they cite it of Christ in many places, saying: that Christ alone is the rocke and corner stone, on whome, when we are builded by faith, we may strongly stand against all euils, stormes and tempests that arise against vs. The Iewes when they had sealed vp the graue stone, thought that Christ had bene vtterly ertinguished: and the two disciples also which went to Emans, doubted the same: but Peter thinketh and preacheth farre other wise, saying: Let therefore the whole house of Israel know for a surety, that God hath made him both Lord and Christ. This Iesus I say, whome you haue crucified. Again he saith to the foolish builders: The God of our fathers hath raised vp Iesus whome yee slew and hanged on a tree: him hath God lift vp with his right hand to bee a Prince and a sauour. &c.

But now yee shal heare what worthy and notable things Dauid prophesieth of Christs glozy in the 18. Psalme, where Christ saith: I thou hast deliuered me from the contentions of the people. Thou hast made me the head of the bretheren. A people whome I haue not knowne, shall serue me. Out of al doubt the spirit of God speaketh here especially of Christ, againe whome his owne proper people did kicke, in that they would not haue him to be their King. And therefore are they forsaken, and Christ is made the King and head of all nations in the world. Which came to passe after the resurrection and ascension of Christ, where he was, by the preaching and teaching of the gospel, published and preached through the whole world: and became famous, and was acknowledged for a king.

Dauid in the 21. Psalm. speaketh of the eternall and spirituall kingdome of Christ, and of his great and princely honour, and telleth how miserably his enemies should ende, saying: The King shall reioyce in thy strength O Lord: yea, how greatly shal he reioyce in thy saluation? Thou hast giuen him

Act 4. 11.

1. Pet 2. 4.

Mat. 21.

Eph. 2. 20.

Act 2. 36.

Act 5. 30.

Psa. 18. 43.

The calling of  
vs Ientils.

Psal. 21. 1.



- him his hearts desire, and hast not denied him the request of his lips. *Selah.* For thou didst preuent him with liberall blessings, & didst set a crowne of pure gold on his head. He asked life of thee, and thou gauest him a long life, for euer, and euer. His glory is great in thy saluation, dignity & honor hast thou laid vpo him. For thou hast set him as blessings for euer. Thou hast made him glad with the ioy of thy countenance, because the king trusted in the Lord, & in the mercy of the most high, he shall not slide. Thine hands shall find out all thine enemies, and thy right hand shall find out them that hate thee. Thou shalt make them like a firy ouen in time of thine anger. The Lord shall destroy them in his wrath: and the fire shall deuour them. Here again we see that Christ after he had humbled and debased himself, should be exalted aboue al things, as the true King of sternall blessednesse and felicity: and that the enemies both of Christ, and Christians, should perish eternally. Wherefore it is something strange, that those two disciples were so offended at Christs suffering.

*Anna.* It is a strange thing indeed that they vnderstood not their own prophets. For seeing they were Iewes borne, they should not haue bene ignorant of any of those things. But peraduenture the carelesnesse and slouthfulnesse of the church-men or priests was the cause that the Iewes had so little knowledge of Messias, and his kingdome. I remember I haue heard you say, that when Christ came into the Synagogue, the Scribes and Pharises had laid aside the holy Scriptures, and taught and vrged the doctrine and tradition of men. What meruaile then, if the rude and blearned people knew not the Scriptures, seeing they which boasted themselves to be the rulers of the church were blinded, and vnderstood them not.

*Vrb.* It is as you say: for you see in Mathew how at that time those blind guides set aside, and despised the commandments of God, and preferred the doctrine and traditions of men before the word of God. Satan hath alwaies his false prophets among the children of God, and he soweth and spreadeth his errors in all places.

Mat I 5, 14.

## Christs Sermon

**As God the father keepe vs and destroy the deuises and assaults of the enemy. But now go on, and open the prophesies which be in the Psalmes.**

**Verb** Dauid prophesieth in the 24. Psal. that Christ should be a most mighty and puissant Prince in all the world. And there he commandeth that all worldly Princes and potentates should open the gates and doores of glory, vnto this most maiestieall king, and that they should on each side goe out of his way, thit he might haue a wide and large way to walke in. For he saith, he is the almighty God, that most mighty and puissant Lord, strong in battail. These are the prophets words. Lift vp your heads you gates, and be ye lift vp, yee euerslasting doores, and the king of glory shall come in. Who is the King of glory? The Lord strong and mighty, euen the Lord strong in battail. Lift vp your heads yee gates, and lift vp your selues yee euerslasting doores, and the King of glory shal come in. Who is the King of glory? The Lord of hostes he is the King of glory. Selah. And againe he saith: The Lord doth remaine King for euer. The Lord shall giue strength vnto his people: the Lord shall blesse his people with peace. **This God shall rule for euer, Iesus Christ, and no other, whose Kingdome onely shal remaine for euer.** Neither is his kingdome an earthly kingdome, wherein Israel according to the flesh, raigneth in the land of Canaan, as the Iewes dreamed, but it is an heauenly kingdome. For Dauid sayth not here, that the Lord will giue his people citties, fields, grounds, medowes, vineyardes, wealth, and riches: but he saith, he will giue them strength, fortitude, and power (to wit) the power of the holy ghost, which is the spirit of strength and fortitude. **He saith that he will blesse his children with peace, and he blesseth them in deede with that true and eternall peace, and enricheth, and encreaseeth them in all heauenly gifts.**

The 72. Psal. also seth excellently prophesie of this heauenly kingdome of Christ, shewing what kind of kingdome it should be, to wit, a kingdome of righteousness, a kingdome in which should be perfect true holinesse without hypocrisie: a kingdome of true peace, wherein nothing is done

• done contrary to law and equity: a kingdome whereas none hath wrong, but all things be wrought and done <sup>ETI 12.18</sup> by true iustice, equality, equity, and clemency: a kingdome where all peace, quietnesse, humanity and iust dealing flourish: and a kingdome where the poore afflicted, oppressed, contemptible and wretched, finde present helpe, comfort, and consolation. And further he sayth, that this kingdome, wherein true life dwelleth, is so wide, that it extendeth it selfe: not ouer Iuda onely, but ouer the whole world. For thus saith Salomon.

Giue thy iudgements to the King, O God, and thy righteousness to the Kings Sonne. Then shall he iudge thy people <sup>Pla. 72.1.</sup> in righteousness, and thy power with equity. The mountaines and the hills shall bring peace to the people. By iustice he shall iudge the poore of the people, he shall saue the children of the needy, and shall subdue the oppressour. They shall feare thee, as long as the sunne and the moone endureth from generation to generation.

Hee shall come downe like the rayne vpon the mowen grasse, and as the showers that water the earth. In his daies shall the righteous flourish, and abundance of peace shall be so long as the Moone endureth. His dominion shall be from sea to sea, and from the riuer vnto the ends of the land. They that dwell in the wildernesse, shall kneele before him, and his enemies shall lick the dust. The Kings of Tharsis, and of the Isles shall bring presents. The Kings of Sheba and Seba shall bring giftes yea, all kings shall worship him, all nations shall serue him. For he shall de iuer the poore when he cryeth, the needy also, and him that hath no helper. He shall be mercifull to the poore and needy, and shall preterue the soules of the poore: hee shall preterue and redeeme the soules from deceit and violence, and deare shall their bloud be in his sight, yea, he shall liue, and vnto him shall they giue of the gold of Sheba (or Arabia) they shall also pray for him continually, and daiy blesse him. His name shall be for ever. His name shall endure as long as the sunne: all nations shall blesse him, and be blessed in him.

## Christles Sermon,

It was needfull that Christ should rise from death, that this prophetic might be fulfilled, that he might begin, enlarge, establish, and preserve this his most ample and wide kingdom for ever and ever. And the holy ghost in the 45. Psalm also setteth forth Christ and his kingdom with wonderfull glorious words, calling Christ true God. Which testimony Paul also citeth to the Hebrews, saying: O God thy throne is for ever and ever. The scepter of thy kingdom, is a scepter of righteousness, thou hast loved righteousness, and hated iniquity. Wherefore God even thy God hath anointed thee with the oyle of gladnesse above thy fellows. Read the whole Psalm, for it doth excellently set forth Christ and his spirituall kingdom, in which both sinne, death, and Satan, yea, and else whatsover afflicteth, and troubleth the godly, are extinguished, destroyed, and overcome, and in their places is given everlasting life.

Hebr. 1. 8.

also in the 47. Psalm, the holy ghost very sweetly and comfortably setteth forth Christs ascension, glorification, and ample kingdom, saying thus: All people clap your hands, sing loud vnto God with a ioyfull voyce, for the Lord is high and terrible, a great king over all the earth. God is gone up with triumph, even the Lord with the sounds of the trumpet. Sing praises to God, sing praises, sing praises to our king, sing praises. For God is the king of all the earth. Sing praises every one that hath understanding. God reigneth over the heathen: God sitteth vpon his holy throne.

Pal 47 1.

In this Psalm all nations are stirred by to laud and praise the Lord, who in Christ reigneth now over all the world. If then all these things ought to be accomplished through the whole earth: it could not be that Christ should continue in death, especially, seeing it was prophesied that Christ should deliver the world out of the bands of death, & himselfe be exalted, and placed in the highest type of honor, and glory. The prophet David also speaketh of the battail & victory of Christ in the 68. Psalm, telling how he overcame death & Satan, and by his mighty & divine power, delivered all them from Satans tyranny, which were his captives,  
and

and ascended into heauen. And this *Psal.* Paul citeth to the *Eph.* saying: He ascended vp on high, he led captivity captiue. *Eph. 4. 8.*

*S.* Augustine here vnderstandeth by captiuitie, captiue, euen death it selfe which held all the children of Adam, as sinners in captiuitie, and mightily ruled ouer them: yea euen ouer god christians, which lay bound and captiue vnder the poake and captiuitie of Satan, but by Christs death and resurrection are deliuered and redeemed. Dauid saith: The Lord raigenth and is clothed with Maiesty, the Lord is clothed, and girded with power. The world also shalbe established that it cannot be mooued. Thy throne is established of old, thou art from euerslasting: the floods haue lifted vp O Lord, the floods haue lifted vp their voice, the floods haue lifted vp their waues. The waues of the sea are maruelous through the noise of many waters, yet the Lord on high is more mighty. Thy testimonies are very sure, holines becometh thy house O Lord for euer. Here God the holy ghost prophetieth of the kingdom of Christ, to wit, how Christ the king of all glory so wonderfully keepeth, surely establisheth, & strongly fortifieth his kingdom, that it cannot fall and be ouerthrowne, although the sea of this world by violence & huge stormes inuade it, set vpon it, and seek cleare to subuert it. The Iewes did al they could vpon god Friday, quite to ertinguish this King. And now that he is risen againe from the dead, both Iewes, Gentiles, Turkes, Heretikes, & false Christians, with the world, & Satan, and al their power, resist him and his kingdome. They forge most impudent and shamfull lyes against him: they lay snares by subtilties to intrap him: they fill all places with slaughter of him: they assay every way to hurt him: & they do the worst they can, both by force and cunning against him. But though they try euery thing, they shal preuaile nothing. All their deuises shalbe frustrat: all their trauaile shal not preuaile: yea all their power shal not profit them: for he died once, and henceforth dieth no more. Now hee sitteth at the right hand of God aboue the heauens: and is the euerslasting and eternall God himselfe, whose throne is builded, and standeth on so sure a founda-

## Christes Sermon,

Mat. 21. 44.

Psal. 99. 1.

foundation and ground worke, that it cannot be mooued, ouerthrowne. For the very gates of hell cannot preuaile against the poore church, in as much it only dependeth vpon this head Christ, that glorious king of heauen, that most sure and immouable rock. Hee which falleth on this stone, shalbe broken, but on whomsoever it shall fall, it will grind him to pouder. Seeing then the habitation of this King shall endure for euer, it must needs follow, that he shall both liue for euer, and also giue euermlasting life vnto vs.

Againe Dauid saith: The Lord raigneth, let the people tremble, he sitteth betweene the Cherubins, let the earth bee moued. The Lord is great in Sion, and hee is high aboue all people. They shall praise thy great and feartull name, for it is holy, and the kings power that loueth iudgement, for thou hast prepared equiue, thou hast executed iudgement and iustice in *Iacob*, exalt the Lord our God, and fall downe before his foote stools, for he is holy.

This King is Christ, who ruleth the church which is the spirituall Sion thorough the whole world: He hath placed his throne in a high place, euen in the very heauens, and all the earth is his soe seat, and he ruleth for euer. But *Sathan* and the world beeing set on euill, cannot abide this. And when they are not able to throw downe Christ from the seat of his maiesty, they fret and fume against the godly, and cruelly persecute them.

The vngodly  
cannot hurt  
the godly.

But for all that, they cannot take away their saluation although they indeuour it neuer so much. For where this king is, there shall all thore bee also which beloue in him. Therefore the vngodly cannot hurt the righteous, so as may truly be called hurting. For when they kill them, and take their liues from them, which to the world seemeth the greatest hurt that can be, then do they most profit them. For death is vnto them the gate and ready way to life, but the enemies of Christ, and his church, shall in the end be thrown vnder foot, troden downe, and be moze vile and filthy then any rubbish, dirt, or dung. And againe Dauid saith: Thou wilt arise, and haue mercy vpon Sion, for the time to haue mercy

Psal. 102. 15.



- mercy thereon, for the appointed time is come. For thy seruants delight in the stones thereof, and haue pity on the dust thereof. Then the heathen shall feare the name of the Lord, and a'l the Kings of the earth thy glory, when the Lord shall build vp Sion, and shall appeare in his glory, and shall turne vnto the prayer of the desolate, and not despise their prayer. This shall bee written for the generation to come, and the people, which shal be created, shal praise the Lord, for he hath looked downe from the height of his sanctuary: out of the heauen did the Lord behold the earth, that he might hear the inmourning of the prisoner, and deliuer the children of death.

In this Psalm we see how earnestly the godly Christians, which were before Christs natiuity, did in seruency of prayers looke for his kingdom, wherein onely, or else not, sinnes are pardoned, and death is vanquished.

These true Christians desire and pray, that Zion, that is the Church, may be builded euery where, and the glozy of Christ scene and propagated through all the world, as did David, Samuel, and the rest of the Prophets, who with spirituall eyes saw long before, that Messias should first be debased, and afterward exalted and glorified through the whole world. Neither were they offended at the humility & passion of Christ, which of his owne free-will he would suffer, because they vnderstood the purpose of Gods works, to wit, that hee would make Christ the Lord and head of the Church, and that he would with great admiration build vp Sion the holy church through all the world. They desired to see such a king, and his great kingdome reuealed vnto them by the spirit: yea, to see him euen with their corporall eyes, as Christ witnesseth in Luke, where he saith: Blessed are those eyes which see that yee see. For I tell you that many Prophets and Kings, haue desired to see those things which yee see, and haue not scene them, and to heare those things which yee heare, and haue not heard them. Luk. 10. 23

And againe David saith: The Lord said vnto my Lord, sit thou at my right hand, vntill I make thine enemies, thy foote-stoole. The Lord shall send the rodde of thy power out Psa. 110. 1

## Christs Sermon

out of Sion, thou ruler in the midst of thine enemies. He shall drinke of the brooke in the way, and therefore shall he lift vp his head. In this Psalm is a most comfortable prophesie of Christ, how he must be placed at Gods right hand, that is, that he shall be exalted vnto most high glory, honor, dignity and power. But yet so, that before he must drinke of that breake, that is, of the cup of his passion, & so by it passe into his glory. *Wise*, looke you haue this psalme in great price, & loue it darly, for it setteth forth vnto vs two speciall things: wherein true and sound consolation, & all our saluation doth consist, to wit, the euerlasting kingdom, and deuine power of Iesus Christ. Hee sitteth at the right hand of God, that is, hee hath all power, hee is most mighty, all things are in his hands, he is (and that euen according to his blessed & glorified humanity) Lord & King of all things both in heauen and earth, & all things are in his subiection. Therefore it well followeth, that hee is able to deliuer vs from all necessities, and calamities, both temporall & eternall: neither can any creature do vs harme, if we be in the kingdom of Christ by true faith. Moreover, God the father assuredly promised by an oth, that he would giue vs Christ to be an eternall priest. Here is Christ vpon Gods oth appointed to be our priest, and he is teached with the feeling of our calamities no lesse then if they were his owne. Hee hath purged and taken away our sins by his owne sacrifice vpon the crosse, and hath reconciled vs vnto the father, yea, hee doth still make intercession for vs with his father *as Iacob said* without ceasing, and he teacheth and giueth vs by his word and holy spirit, all things which are necessary for the obtaining of euerlasting health & saluation. Wherefore although Christ according to his humanity, was the sonne of David, that is, his sonne by flesh and blood: yet neuerthelesse David saith, that Christ is his Lord, not only according to his deuine nature, as he is the creator and Lord of all things, but also (as Saint Augustine saith) according to that his humane nature, glorified, in which he sitteth at the right hand of God. For hee is the euerlasting King of Israel,

What it is to  
sit at the right  
hand of God,

God sweareth  
Hebr. 5.

Christ, Da-  
uids Lord, and  
yet his sonne.

Israel, which truly erected, and for euer established, and confirmed the kingdom of David. Moreover hee is a true priest, and the true Melchisedech, who only could, and ought to giue that euermlasting blessing, for that he is that blessed seed of Abraham, in which onely we are blessed, that is, we are deliuered from sinne, & death, and are iustified & saued.

Christ the  
true Melchi-  
sedech.

Christ in Mathew putteth forth this question to the Pharisees which were puffed up with an opinion of their owne learning, saying: Why did David call Christ his Lord, who was his sonne, that is to say, of his stock? But although they seemed learned vnto themselves, & although they swelled with the pride of their owne knowledge, yet they were ignorant of this, which they ought especially to haue known.

Math. 22. 43.

Again David saith: The Lord hath prepared his throne in heauen, and his kingdom ruleth ouer al. And again.

Psal. 103. 29.

Thy lord shall raigne for euer, O Sion: Thy God endureth from generation to generation. He saith: Thy Lord O Sion shall rule for euer. He speaketh not here of any earthly kingdom in earthly Sion, but of that euermlasting Jerusalem.

Psal. 146. 10.

And in the 103. Psalm he witnesseth the same, where hee saith thus: The Lord hath prepared his throne, not in Canaan, but in heauen. And againe: All thy workes praise thee O Lord, & thy saints blesse thee, they shew the glory of thy

Psal. 103. 29.

kingdom, and speake of thy power, to cause his power to be known to the sonnes of men, and the glorious renowne of his kingdom. Thy kingdom is an euermlasting kingdom, and thy dominion endureth throughout all ages. All these things are spoken of Christ & his kingdom. In the 82. Psalm, the kingdom of Christ is called an heauely kingdom, where the prophet speaketh of the promise made by God vnto D. David

Psal. 145. 10.

in the 1. of the Kings, where God promisseth that he wil giue

2. Kin. 7. 13.

a sonne to David, which shall be a peculiar, notable, worthy, & excellent king, a king of all kings whose kingdom shall neuer decay: & wherein is forgiveness of sins, and euermlasting mercy, & therefore both life & health. For where sins are forgiven, there is the tyranny of death quite abolished. And here we haue true health promised for this kings sake, borne of p

seed of

## Christs Sermon

Psal. 89. 1.

of David, according to the flesh, in whom that eternall couen-  
nant of grace is made and established. The words of the  
psalm be these: I will sing the mercies of the Lord for euer,  
with my mouth wil I declare thy truth from generation to ge-  
neration. For I said thy mercy shal be set vp for euer, thy truth  
shalt thou establish in the very heauens. I haue made a coue-  
nant with my chosen, I haue sworne to *Dauid* my seruant,  
Thy seed wil I establish for euer, and set vp thy throne from  
generation to generation. *Selah.* Righteousnesse and equity  
are the stablishment of thy throne mercy and truth goeth be-  
fore thy face, blessed are the people, that can reioyce in thee,  
they shall walke in the light of thy countenance O Lord, they  
shall reioyce continually in thy name, and in thy righteous-  
nesse shall they exalt themselues, for thou art the glory of  
their strength, and by thy fauour our honors shalbe exalted,  
For our shield appertaineth to the Lord, and our King to the  
holy one of Israel. I haue found *Dauid* my seruant, with my  
holy oyle haue I annointed him. Therefore my hand shall bee  
established with him, and my arme shall strengthen him. The  
enemy shall not oppresse him, neither shall the wicked hurt  
him: But I will destroy his foes before his face, and plague  
them that hate him. My truth also and my mercy shal be with  
him, and in my name shall his horne be exalted. I will set his  
hand also in the sea, and his right hand in the foulds. He shall  
cry vnto me, thou art my father, my God, and the rock of my  
saluation Also I wil make him my first borne, higher then the  
kings of the earth. My mercy wil I keep for him for euermore,  
and my couenant shall stand fast with him. His seed also will I  
make to endure for euer, and his throne, as the dayes of hea-  
uen. But if his children forsake my law, and walke not in my  
iudgments: If they breake my statutes, & keep not my com-  
mandements, then wil I visit their transgression with the rod,  
and their iniquity with strokes, yet my louing kindnes will I  
not take from him, neither will I falsifie my truth. My coue-  
nant will I not breake, nor alter the thing that is gone out of  
my lips. I haue sworne once by mine holinesse, that I will not  
faile *Dauid* (saying) his seed shal endure for euer, & his throne  
shall

shal be as the sunne before me: he shal be established for euermore, as the Moone, & as a faithfull wiernes in the heauen.

Behold how certaine and sure Gods grace is to vs in Christ, and for Christs Iesus our king. Although we sin very often and much, yet shall not sin condemne vs if we bide in Christ. For what soeuer the Lord hath spoken, it is the very truth it selfe, and cannot but come to passe, and be as he hath said. For although we be most vnworthy wretches of our selues, and haue no meritts but sin and wickednes to the attayning of so great grace and goodnesse of God, yet this is our stay and comfort, that God hath promised vs these worthy benefits, not for our deserts or worthinesse, but onely for his mercies sake in Christ. Wherefore those things which he here promised, are most sure, & certaine, as also the state of our saluation is certain, because it standeth and dependeth on the euerlasting mercy and truth of Gods promises, of which he can neuer repent him nor vnsay, or recant the same.

Though we  
sin often, yet  
wil not God  
destroy vs but  
fatherly cor-  
rect vs.

In the 111 Psalm he sayth: He hath sent redemption to Psal. 111. 9.  
his people, he hath commanded his couenant for euer.

Here is Christ promised that he shall be our deliuerer, or 1 Cor. 1. 3.  
redeemer, neither is there any other Sauour but Iesus Christ alone. This Psalm was sung in Iuda for a thanksgi- Exo. 15. 1.  
uing on Easter day, when they eat the Paschal lamb, because God had deliuered them out of the captiuitie of Egypt. But the Pascall  
that temporall or corporall deliuerance, and the lambe was of Christ,  
nothing els but a figure of the true and enterlasting deliuerance, and of our true lamb Iesus Christ, by whose blood we are deliuered, and brought out of hell and euerlasting captiuitie into our heavenly countrey.

In the 113 Psalm he prophesieth of the glory and honour of Christs kingdome, telling what a one and how great it shall be through al the world: For he sayth: From the rising of the sunne, to the going downe of the same, the name of God is glorified. Which thing can not otherwise be, but by the Catholike faith, that is, that the Gentiles should heare the gospel of Christ, and therby acknowledge and set forth

## Christ's Sermon

his grace & goodnes, which is, the sacrifice of praises which the Christians offer. The words of the psalmes are these: Praise the Lord O ye his Seruants, prayse the name of the Lord, blessed be the name of the Lord from henceforth, and for euer. The name of the Lord is euer praised, from the rising of the sunne to the going downe of the same, The Lord is high aboue al nations, and his glory aboue the heauens, who is like vnto the Lord our God that hath his dwelling on high, who abaseth himself to behold things in heauē & earth. Likewise the 117. Psalm saith, that the whole world, both Jewes and Gentiles shall magnifie Christ Iesus, & honor & acknowledge him for their true God in his kingdome in which is all felicity, more grace, mercy, forgiveness of all sinnes, true righteousness, true peace, true comfort and true ioy, and euerlasting life. The words be these: Al nations prayse ye the Lord, al ye people praise him: for his louing kindnes is great towards vs, and the truth of the Lord endureth for euer. And the 139. Psalm also setteth forth to vs the grace of God in Christ, which God hath promised vs in him our true propitiator, & reconciler. Dauid saith in that Psalm. Let Israel wayte on the Lord, for with the Lord is mercy, and with him is great redemption, and he shal redeeme Israel from al his iniquities. All this must bee understood of Christ: for the new testament is the kimmel, the perfect and full interpretation of the old. And the new testament witnesseth in euery place, that there is no other deliuerer, sanior, or reconciler but Iesus Christ: and it teacheth vs that our reconciliation & redemption, cometh only by Christ, who is the alone sacrifice and satisfaction for the sinnes, of the whole world. Wherefore take this for a sure rule in scripture which neuer faileth, that whersoever deliuerance, reconciliation, redemption, remission of sinnes or the grace of God is promised in the Prophets, there alwayes (though the name of Messias or Christ bee not expressed) must we needs vnderstand Christ, and his death and bloodshedding, & absolute sacrifice. For these great things, to wit, forgiveness of sinnes, reconciliation, &c. are

Psalm 147. 1.

Psalm 103. 7.



- prepared, gotten, & obtained by no other means, but only by the sacrifice & death of Iesus Christ. And these are almost the cheif prophetes which David hath concerning Christ.

*Anna.* What hath Esay prophesied of Christ and of his passion, resurrection, and euermlasting kingdome?

*Vrb.* After David, is the notable and worthy prophet Esay, *Esay his prophetic of Christ and his passion, &c* who hath prophesied both plainly and truely, of all the mysteries of Christ, that is, the catholike church, saying: that it shall be ample and glorious through all the world among the Gentiles, by the preaching of the Gospel, by which men do acknowledge the grace of God in Christ, and be converted, and doe willingly, and ioyfully serue, and worship the Lord. His words be these. It shal bee in the last dayes, that *Esay. 2. 2.* the mountaine of the ho use of the Lord shal be prepared in the top of the mountaines, and shal be exalted aboue the hills and all nations shal flow vnto it, and many people shal goe & say: come let vs go vp to the mountaine of the lord, to the house of the God of Iacob, and he wil teach vs his wayes, & we wil walke in his pathes. For the law shal go forth of Siō, and the word of the Lord from Ierusalem, & he shal iudge amongst the nations, & referue many people, they shal break their swords also into mattocks, & their speares into fishes, nation shal not lift vp a sword against nation, neither shal they learne to fight any more. O house of Iacob come ye and let vs walke in the light of the Lord.

*Ann.* The prophets vse a strange kind of speaking, when they prophesie of Christs kingdome, for they speak of it as they speake of some temporall or politike kingdome here in this earth. For Esay sayth, that the whole world shall run together to the hill Siō in Ierusalem, and there shall all the world heare the word of God and there shall bee no more war in the earth, but true, perfect & euermlasting peace amongst men. & yet this is impossible and incredible.

*Vrbanns.* The Prophets haue their *Stylus*, and peculiar manner of speaking, but when they prophesie of the kingdome of Christ, then especially they vse strange & figuratiue words & rare speeches, which are full of figures, and

## Christes Sermon,

similitudes, as if they should speak of corporall kingdomes  
 on earth, and of the great and mighty potentates of this  
 world. But I told you in the beginning of this our talke,  
 out of the first of Peter, that the Prophets speak of a much  
 more excellent thing, then at the first sight their wordes  
 seeme to import vnto men, which are not wel scene in scrip-  
 tures, to wit, they speake of eternall saluation, and of Ie-  
 sus Christ the sonne of God, how he should come into the  
 world, and be bozne of the Virgin Mary true. man of the  
 stock of Abraham, and Dauid, and how he should beare the  
 sinnes of the world, and by his death, take away our death  
 with all our iniquities and sinnes, and how he should rise  
 agayne from death, and receiue all power in heauen and  
 on earth, and giue vnto all faithfull Christians his eternall  
 kingdome with life euerlasting: which kingdome of his  
 shall containe such glozy, as eyes haue not scene, eares haue  
 not heard, neither hath entred into the heart of man, as  
 Esay sayth: In so much that all maiesty, might, magnifi-  
 cence, brightnes, beauty, power, riches, glozy, dignity, ho-  
 nors, worshipps, pleasures, ioy, peace, tranquillity, com-  
 fort, fortitude, strength, and vigour, yea life in this world.  
 And to be short, what pleasure or happinesse soeuer this  
 visible and fraille world containeth, are not all so much as  
 a shadow in comparisson of the glozy to come in the king-  
 dome of Christ. Wherefore, seeing the Prophets speake of  
 such great & maruelous things (promised vs in Christ) as  
 far passe all our vnderstanding and capacity, and are so  
 wonderfull, that euen the Angells in Heauen are glad  
 and reioyce at them: they are constrained to vse simi-  
 litudes and comparisons, and to speake as if they spake  
 of corporall states, and earthly thinges of worldly King-  
 domes, and of corporall honour, peace, glozy, and such  
 other: that by the visible, temporall, and knowne things,  
 which are set forth to our eyes and senses, they might  
 moue and draw vs to consider, and with hearty prayers  
 to desire those spirituall, inuisible, and eternall things,  
 for the possession, and enioying of which, wee together  
 with

With the angels are ordained. For we must wander here a time, as strangers, or pilgrimes in this visible world: but at the last, we shall be made like to the angels, and be placed in the spirituall and heavenly kingdome of Christ, in the fellowship of Angels.

And here, if we will consider the propheties of the Prophets, we may easily understand and iudge by the circumstances of these writings, that they may speake of the spirituall and heavenly kingdome. For they attribute such great things vnto the kingdome of Christ, as are not to bee found in any earthly kingdome. As in that they say that the King of this kingdome shall bee poore and contemned in this world, and shall teach, suffer, dye, and be buried, and yet for all that by this meanes become a great and victorious Prince ouer sinne, death, and Satan, and raigne a King for ever. But what a happy thing is it, that we haue the new testament, the writings of the Apostles, and Euangelists, which are the most sure and true interpreters of the prophets? But now when we heare in the new testament that the kingdome of Christ is not of this world, but spirituall, heavenly, and eternal, we must needs understand the Prophets according to the exposition thereof, which if we do, we can neuer erre nor be deceived.

*Anna.* I pray you tell me what Esay meaneth by these his figuratiue wordes: what is that of which he speaketh? which is that house of God: whether run the Gentils?

*Vrb.* I need not expound it, for Paul expoundeth it to the Hebrewes, where he saith: You are come to the mount Sion, and to the city of the liuing God, the celestiall Ierusalem, and to the company of innumerable Angels, and to the congregation of the first borne, which are written in heauen.

Were we see that the earthly mount Sion, the house of David, and the earthly Ierusalem is nothing else but a figure of the spirituall mount Sion, and the heavenly Ierusalem, that is, of the catholike church of all the elect.

Into this mount, and to this true Ierusalem, which is the house of the liuing God, all nations come on heapes.

## Christ's Sermon

Luk 24. 7.

The peace of  
Christians &  
to be thus af-  
fected, is a  
signe of Gods  
child.

The holy ghost was sent from heauen in mans sight mani-  
festly into this earthly Sion, and Jerusalem: in it also was  
the go'spell preached, by Christ and his Apostles: There al-  
so began the church by the reuelation of the new testament:  
and so the doctrine of Christ went out of Sion, and sari'd  
not onely there, but was publi'ed through all the whole  
world, that the heauenly Jerusalem being spred t'rough all  
nations, might be builded againe, as Christ witnesseth in  
Luke, where he saith: It becometh Christ to suffer, and to  
rise againe from the dead the third day, and that repen-  
tance and remission of sinnes should bee preached in his  
name among all nations. This should begin first at Jeru-  
salem, whether all nations come on heapes to heare the  
Gospell preached. How far and wide did euen Paul him-  
selfe by preaching spred the Gospell: how many people lea-  
uing the erronious and idolatrous race of their vngodly  
life, run then into the mount of the Lord, that they might  
learne his law and gospell: For the Lord iudged among the  
nations, when by the spirit and gospell; he reprehended the  
world of sinne, that they might acknowledge their wicked-  
nesse and repent, and desire the grace of Christ, and so bee  
made faithfull Christians, and by faith haue inward peace  
with God. Swords among Christians are turned into shares,  
when they enioy through the gospell celestiall peace, when  
their hearts conceiue true and perfect peace with God, and  
when they liue peaceably with their neighbors, and alway  
study peace. Christs kingdome is thus at peace: Men are  
humble, and submit themselues one to another, they do not  
b'auld and strue bitterly and enuiously about trifles, but  
are mercifull towards their neighbors oppressed with cala-  
mity, and they shew themselues gentle, pittifull, lowly,  
and humble vnto all men, & ready to maintaine iustice, e-  
quity, and b'right dealing, they know not how to saue or  
disturbable, but are plaine, simple, & mercifull dealers with  
all men, &c. And to be b'iese, they are true Israelits, in who  
there is no deceit or fraud, because Christ their king blesseth  
and gouerneth them by his holy spirit, and renueth and  
rege,

regenerateth them, & maketh them which were blood-thirsty and envious, very mild men and patient sufferers of all harms that happen: so that being hurt, they hurt not againe, nay, they will well vnto their enemies, they blesse them that curse them, and do good to them that hurt them. Forasmuch then as appertaineth vnto themselves, they need no swords, but only so; the Infidels & wicked, which must be ruled & restrained by the sword, and by force, least that the goodly and good liuers bee oppressed and hurt by them. As Esay saith of the kingdom of Christ, They shall do no hurt, neither do any iniury in my holy hill, because the earth shall be filled with the knowledge of God, euen as the sea with flowing waters. And Micheas prophesieth of the peace which shall be in the kingdom of Christ, saying: But they shall sit euery man vnder his Vine and vnder his fig tree, and none shall make them afraide, And Hosea saith: I will make a covenant for them in that day, (that is, when Messiah shall rule) with the wild beasts, and with the foules of the heaven, and with that that creepeth vpon the earth, and I will breake the bow and the sword, and the battaile out of the earth, and will make them to sleepe safely. And Zachary saith: I will cut off the chariots from Ephraim, and the horse from Ierusalem, the bow of the battaile shall be broken, and he shall speake peace vnto the heathen. These things are not to bee vnderstood corporally and grossly, as the blinded Jewes, and Chiliaists did dream, but spirituallly of the heavenly peace, in the spirituall kingdom of Christ. If therefore the Gentiles through all the world, according to this prophesie, ought to run vnto the Lord into the Church or Christian religion, and receive the doctrine thereof, and be partakers of that true peace: it was needfull that Christ should rise againe, that hee might erect, restore, and establish that great kingdome which consisteth of the Jewes and Gentiles. For as yet the Gentiles when hee dyed, knew not who hee was. Nay, the very Jewes themselves could not abide this their king, whereupon the Prophet warneth euen the Jewes in the end of his Prophecie, *Ezay. 2. 3.*

## Christs Sermon

saying: O house of Iacob, come ye and let vs walke in the light of the lord, that is, in his gospell, and in the faith of Christ. And Esay comforteth the people of the Iewes prophesieing vnto them that although the Iewes should suffer a great destruction, and haue a miserable fall, yet many of the Israelites should escape all those euils, & obtaine that euerslasting ioy, & incomparable comfort which God promised, saying: In that day shal the bud of the Lord be beautifull and glorious, and the fruit of the earth shal be excellent & pleasant for them that are escaped of Israel. Then he that shalbe lost in Sion, and he that shal remaine in Ierusalem shal be called holy, and euery one shal bee written among the liuing in Ierusalem whē the Lord shal wash the filthines of the daughter of Sion, and purge the blood of Ierusalem out of the midst thereof by the spirit of burning.

Esay. 4. 2.

In these words the prophet foretellet how glorious and honorable this kingdome of Messias should be. And he speaketh prosperly of the times of the new testament, wherein Christ adorned his kingdome, his church, with beauty & bous measure, and with all the gifts of the holy Ghost. For he washeth, clenseth, and sanctifieth his daughter Sion: that is, the church, with holy baptisme, by his blood. He mortifieth the old Adam by the spirit of iudgement, and of fire. And seeing that the church her selfe must fight here in the flesh, against most wicked and vile enemies: and seeing that she is here on earth in great danger, Christ her almighty king both promise her comfort, defence, aid, and help in all aduersities, and calamities, that she may be safe vnder the protection of the most high. For he shall be a cloud for his church in the day time, and a fire lightening in the night, as he visibly deliuered his people out of the house of bondage, as we read in Exodus, where it is said.

EPH. 5. 26.  
1. Ioh. 1. 7.

And the Lord went before them by day in a pillar of a cloude, to lead them the way, and by night in a pillar of fire to giue them light, that they might goe both by day, & by night, he took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

Exo. 13. 21.

Note



Note here that the prophet calleth our Lord Christ, the budde of bloſſome of God, and the fruit of the earth, because Christ is the ſon of God naturally, and alſo the true ſonne of man, to wit, of the perpetuall and pure Virgin Mary, of the tribe of David. Hee is called the fruit of the earth because he took his holy humanity of the daughter of Adam, which Adam was made of earth

Christ the  
bud of the  
Lord and the  
fruit of the  
earth, that is  
God and man  
Gen 2, 7.

This Propheſie the Jewes underſtood both in Babilon, & afterward alſo of Chriſt. For Thargum Iſonathan ſayth: At this time the Meſſias of the Lord ſhall bee our ioy and glory.

*Anna.* Cleophas and his companion by this propheſie might eaſily haue underſtood that Iſrael ſhould not quite periſh, becauſe Chriſt dyed. For if it was met that he ſhould be the fruit of the earth, that is to ſay, naturall man, what maruile is it then if he dyed. But in that he was the budde of the Lord, it was not poſſible that he ſhould abide in death. For then ſhould God himſelfe haue remaine in death, which thing is impoſſible, Wherefore he was able both to raiſe vp and deliuer himſelfe and other from death.

Moreover ſeing that not all which were in Ieruſalem, & in Sion, but the remnant only ſhould be holy, and numbred amongſt the elect: it muſt needs be that there were ſome wicked men in Ieruſalem, and ſo conſequently enemies to Chriſt. For holines and wickedneſſe cannot agree. What maruayle was it then, that theſe prophane and wicked biſhops, and princes deliuered Chriſt to death?

But yet for al y, he was able to deliuer Iſrael, yea death it ſelfe was the way and meane, whereby God had determined to ſaue Iſrael, as the Prophets haue ſayd, and yet not by force, armour, and the ſword (as the Jewes dreamed) but euen by his holineſſe, as it ſaued good vnto the Lord. But it appeareth in Luke, that thoſe good diſciples as then, neither knew nor underſtood the perſon & miniſtry of Meſſias, to wit, that he both could and ſhould by death deſtroy death.

Luk. 24, 16.

*Vrb.* You ſay well and therefore doth Chriſt call them ſoules,

## Christs Sermon,

Elas. 1.

feares, and how of heart, to beloue & vnderstand all things, which the Prophet spake of Messias. But marke what Elay saith of Christ. First, he giueth Christ this worthy Warriours name, calling him *Maher shallal nash baz*, that is, hast thee to pray, He calleth him so because of his almighty power, which no man can withstand. And therefore if he will do any thing, he need not much time to the performance thereof, as we do which be but only men. For euen, he is a mighty Lion, of the Tribe of Iuda, which casteth downe and destroyeth all our enemies, euen with his own strength, and mightily delivereth vs from their tyrannie.

Rene. 5. 5.

Elas. 13.

In the same chapter Elay prophcieth also, that many shall be offended by Christ, saying: Sanctifie the Lord of Hostes, and let him be your feare, and let him be your dread, and he shall be as a Sanctuary. But as a stumbling stone, and as a rock to fall vpon, to both the houses of Israel, and as a snare, and as a net to the inhabitants of Ierusalem, and many among them shall stumble, and shall fall, and shalbe broken, and shalbe shared, and shalbe taken.

Christ no  
cause of our  
fall,

Mach. 1. 6.

Here you see, that although Christ be the most precious cornerstone of the spirituall building to euermore, and therefore came into this world, that he might open our eyes & deliver vs from all calamities and euermore euils: yet many are hardened and blinded when Christ is taught, and many be offended and stumble at that doctrine, and so cast themselves into euermore destruction, but altogether without Christs fault. Much like to the working of the sunne, which greatly hurteth the running soze, or beared eyes, with his beautifull & bright beames: but yet this fault is not the sunne, but in their own infirmity, so: to the whole & sound eyes, the light thereof bringeth pleasure and delectation. Blessed is he (saith Christ in Mat.) which shall not be offended in me. But the world is offended at these things, by which it might receiue helpe, and comfort. The world goeth about to reiect Christ. But euen as a vessell of clay or earth being hurled against a rock or stone is broken, so the man that kicketh against Christ

is

is shivered and broken in peices. As it fell forth in Israel when the docting Saduces, and the famous hypocriticall Pharisees were offended at Christ. And it is euen so also now at this day, and shall be untill the worlds end. For he shall be a stone of offence to many, and yet he no part of the cause: as the new testament doth expound this prophesie. For in Luke, Simeon sayth to Mary. Behold he is appointed for the fall and rising againe of many in Israel, and for a signe which shall be spoken against. These things needs not much opening: for we plainly see that many are offended at the wholesome doctrine of Christ: as these frenzie and fanaticall Anabaptists like foolish Pharisees, which cursed Christ as touching his person and ministry. And it hath alwayes bene so. For the Jewes sayd in the Actes vnto Paul at Rome. As concerning this sect: wee know that euery where it is spoken against. Here the blinded Jewes call the true Christian church and the right Gospel of God a sect euen as now the Papists call it an heresie. Paul expoundeth this prophesie to the Romaynes, shewing that Christ should be vnto the Jewes a stumbling stone, saying: Israel which followeth the law of righteousness could not attaine to the law of righteousness: and wherefore? were not they circumcised? Did they not sacrifice? kept they not fasting dayes, did not they keepe holidaies, and did they not the workes of the law? yea forsooth, they were altogether occupied therein. But Paul maketh answer, that therefore they obtained not true holines, because they neuer sought it by sayth in Christ, but as it were by the workes of the law: that is, they did strue to come vnto God, and to be made righteous without the help of Ihesus, which was impossible, and so they haue stumbled at the stumbling stone as it is written: Behold I put in Sion a stumbling stone, and a rock of offence. And euery one that beleueth in him shall not be ashamed.

And Peter sayth, You are come vnto the Lord, as to a liuing stone disallowed of men but chosen of God & precious, & you as liuely stones be made a spiritual house & holy priesthood

## Christles Sermon,

to offer vp spirituall sacrifices acceptable to God by Iesus Christ, Wherefore it is contained in the scripture, Behold I pite in Syon a cheefe corner stone elect, and precious, and he that beleeueth therein shall not be ashamed. Vnto you therfore which beleue it is precious: but vnto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone to stumble at, and a rock of offence, euen to them that stumble at the word, being disobedient, vnto the which thing they were euen ordained. of which Esay speaketh in his 28. chap.

*Anna.* If these two disciples had known that the sauour of Israel should haue bene so handled, & that his kingdome and word should haue bene so dealt with all, they would neuer haue bene so offended at the death of Christ.

Esay 11. 1.

*Vrb.* Christ is also described in the 11. of Esay, and there is foretold where he should be borne, according to his humanity: and he telleth what manner of king, and what manner of kingdome and people, he and his should be. The wordes of the prophet are these, But there shal come a rod forth of the stock of Iessa, and a graft shal grow out of his rootes, and the spirit of the Lord shal rest vpon him, the spirit of wisdom and vnderstanding, the spirit of counsaile, and strength, the spirit of knowledge & of the feare of the Lord, and shal make him prudent in the feare of the Lord, for hee shal not iudge after the sight of his eyes, neither reprocue by the hearing of his eares, but with righteousnes shal hee iudge the poore, and with equity shal he reprocue, for the mecke of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shal he slay the wicked, and iustice shal be the girdle of his loynes, and faithfulness the girdle of his raynes. The wolfe also shal dwel with the lambes: the Leopard shal lie with the kidde.

In this prophesie, first you haue Mary and Christ her sonne: Because Mary was of the tribe of Ilay, who was Dauids father. This is that king of whom mention is made. Then afterward he declareth how he should ordaine and set vp so mighty and eternall a kingdome, and how he should

Should continue it. It is a heavenly kingdom, and therefore standeth no need of corporall, and earthly armour, neither can such munition keep, and preserve it. But the holy ghost by his gracious gifts ruleth this kingdom, and worketh all goodnesse in it: his works and gifts are wisdom, where-withall he teacheth vs to acknowledge God: and instructeth vs in things that pertain to true godlinesse, and to a life which pleaseth God: and hee teacheth vs what Christ is, and what he doth for vs, and how much he profiteth vs. He giueth vs also vnderstanding, that wee may be able to iudge, what a holy life is, and what is vngodly and wicked, and what is, consonant and agreeing to true Religion, and what is repugnant thereunto: He also helpeth vs, by his good, ready and hollesome counsaile, that the godly may know how they ought to behaue themselves vnder the crosse, and suffer all things patiently, and valiantly, yea he ministrereth consolation to the sorrowfull, and afflicted, he giueth vs also strength in tribulation, and affliction, that we may haue stedfast hearts, and that wee may valiantly ouercome all euils and aduersities: hee giueth vnto euery one knowledge and wisdom, that the godly man in the kingdom of God, may know how to vse himselfe towarde euery man, whether he be strong, or weak in faith.

The graces  
of the holy  
ghost.

Hee giueth vs also the feare of God, which is the beginning of true wisdom. And by that we see that our God raigneth & gouerneth his people far otherwise then earthly kings doe. For earthly Emperors cannot see the inward parts of the heart, and in the inner-chamber of the breast, & those things which lye hid within, whereby it cometh oftentimes to passe, that they iudge some man good and honest by the eye & eare, which is a very wicked man in heart. But Christ our King being one, which searcheth all mens hearts, iudgeth truly, as the history of the gospel witnesseth in Mathew, where he hath to do with the Pharisees, and in that and diuerse other places seeth their secret thoughts, & regardeth not that their false visage and shew of godlinesse: but reproveth that false shew of holinesse, & faigned integrity: and according to their deserts calleth them hypocrites.

Math. 23. 13.

But

## Christs Sermon,

The title and  
cognisance of  
Christians,

But what kind of subiects I pray you hath this king,  
and who be his people. Merily their title and cognisance  
(which Christ himselfe did also beare in the 9. of Zachary)  
is here vpon earth, pouerty, affliction, and misery. Were  
you see a spirituall kingdom: if it had bene a worldly king-  
dom, then should not the king haue bene a poore miserable  
and wretched king. but a rich, honorable, pompons, magni-  
ficent, and chearfull king: his subiects also should haue ben  
mighty, honorable, and flowing in delights and commodi-  
ties in this world. but in this kingdom all things are spirit-  
tuall, and yet shall they not alwayes be poore, miserable, and  
afflicted: it is but for a time, that they shall be here thus  
crossed, and follow their maister Christ in suffering afflic-  
tion. For as a King after his trouble and persecution, be-  
cometh great, and ascendeth to the highest step of honour:  
so shall all the goodly after their crosses (here) at the last day  
become glorious, as the children of God.

Col 3. 4.

But in the meane time (as Saint Paul saith) we must  
dye vnto the world, we must be afflicted, persecuted, and  
contemned in the world, for our true life is hid with Christ  
in God. When Iesus Christ which is our life, shall appeare,  
euen then we also shall appeare with him in glory.

We are cross-  
ed that our  
old Adam may  
be mortified.

Christs scap-  
ter with which  
he ruleth.  
Christs scap-  
ter, the word,  
smiteth the  
earth, the old  
Adam,

In the meane time, our old, and crooked Adam must  
here be chastened, and kept vnder by the crosse of affliction.  
For the flesh, and old Adam shall not inherite the kingdome  
of Christ. Contrarily, there must be erected in vs true holi-  
nesse, that is, faith in Christ, seeing that God euen for  
Christs sake pardoneth our sinnes, and by grace in Christ  
iustificeth vs, and taketh vs for righteous. Neither is the  
rod, or scepter of this our King, earthly, but heauenly,  
namely, his holy, and saluing word, and holy ghost: and  
with this rod before the last iudgment, he smiteth the earth  
that is our old Adam, which is from the earth earthly.  
He rebuketh, smiteth, and punisheth our wickednesse, that  
wee being accused by the word of Christ, may hate, and  
flee sinne, and turne to better life, and afterward liue god-  
ly, and vertuously all the dayes of their life. See doth by  
his



his word also hurle downe, all earthly, and erronious opinions, by which, men are seduced. He smiteth, consumeth, and killeth (as Paul saith) Antichrist, With the spirit of his mouth. For as Gods kingdome here is not of this world, euen so also his arme is not worldly, but spirituall, to wit, righteousness, faith, and truth. For we fight against the power of hell, and sathanicall army, by faith in Christ, which is our righteousness, and by prayer, proceeding of faith, which God heareth, as he hath promised.

2. Thes. 3.

Faith is our  
righteousnes.  
Ela. 11. 6.

But where the Prophet speaketh of wolues & lambes, that is a figuratiue and darke speech. For the Prophet regardeth not these brute beasts: but he giueth vs to vnderstand, that the church should be congregated of sundry sorts of men: and that those which before had bin at deadly feud and enmity amongst themselves, should by the Gospel become so great friends, make, and secure, that they should not one meane harme to an other. This is the fruit of the preaching of the Gospel, to wit, the wild, rude, and sauage Gentiles, with the cruell and swelling Pharises, and the mighty potentates of this world, are by the gospel mollified, tamed, humbled, conuerted, and brought into the church of Christ. It followeth in the same chapter of Esay. And in that day, the roote of Ishai, which shal stand vp for a signe vnto the people, the nations shal seeke vnto it, and his rest shal be glorious. And in the same day shal the lord stretch out his hand againe the second time, to passe the remnant of his people which shal be left of Ashur, & of Egypt, & of Pathros; and of Ethiopia, and of Elam, and of Chimer, and of Hamath, & of the Iles of the sea. And he shal set vp a signe to the nations, and assemble the dispersed of Israel, & gather the scattered of Iuda fro the 4 corners of the world &c. Here the prophet foretelleth how ample & large the kingdom of Christ shal be: & he sheweth vs what shal be the state of the time of the new Testament, that although the roote of Ishai, which is Iesus Christ the sonne of Dauid bee despised and refused of his owne people, yet should he be so glorious, so mighty, and so famous a King, that all the people throughout the whole world

The wolues  
dwelleth with  
the lambes.

Esay, 11. 10.

## Christs Sermon

Christ our  
banner, set vp  
for vs to looke  
on in the bat-  
taile of a trou-  
bled consci-  
ence.  
The braſen  
Serpent.  
Gen. 49.

would should worship and honor him. For he should be set  
vp for a signe or banner, vpon which all men in battaile fa-  
sten & set their eyes. This is a most comforttable ensigne  
which maketh the heart ioyfull, constant, and bold, and it is  
a signe of victorie. This signe is our King Iesus Christ, lifted  
vp and exalted vpon the crosse, by which crosse Satan is  
ouercome, and our soules deliuered. And as the Iewes in  
the desert did run vnto the braſen serpent, which Moses set  
vp, when they were deadly wounded of the serpents: euen  
so Christ is set vp before vs, and vnto vs, that all men may  
flie to him, and with faith looke vpon him, and stedfastly be-  
hold him, and so be healed of that deadly sicknesse of sinne,  
and ouercome the power of darknesse, thorough the might  
and power of this signe Christ crucified.

But it is especially to be marked that the Prophet saith:  
All nations shall seeke vnto him. The 70. translators haue  
interpreted these words thus. Which shall rise againe to be  
the King of the Gentiles: that is, of all people in the earth,  
in him shall the Gentils trust. Like as the Patriarchie Iacob  
saide, according to the exposition of the 70. translators in these  
words. Siloh shall be the hope or expectation of the Gentils.  
Here haue we a plaine and euident testimony of the calling  
of the Gentiles to the grace of the Gospell. For they shall  
enquire after Christ, or seeke him, as their onely Sauour, &  
put all their hope & trust in him. What els is this, but that  
they shall acknowledge Christ to be true God and true man,  
of the stock of David. For hope in the first commandment,  
is the honor due onely and soly vnto the true and liuing  
God. And thus the kingdom of Christ, according to this  
prophecie, shall be as wide and large as the whole world, so  
that the Iewes shall bee the least and smallest part of  
Christs kingdom. And euen all the Iewes vnderstand this  
Chapter of Messias, who should recouer and restore the  
kingdom of Israel. And whereas the Prophet saith: His  
rest shall be glorious: that is, his death and buriall shall bee  
glorious, for his body is neither corrupt, nor rotten. He dy-  
ed an innocent, whose death brought all vs the children of  
Adam,

The Gentils  
called to be  
the people of  
God,

Adam, out of eternal death and shame, into everlasting honoꝛ and gloꝛy. Foꝛ Christ by this his most holy and sacred death, entred into his glorioꝛous and everlasting kingdome and so after his death began his raigne in life.

And when as the Jewes supposed that hee was dead indeed, and quite extinguished, and al those things which hee had promised & spoken to be vaine, & of none effect, as Cleophas also and his companions supposed: then being risen from death to life, came forth, and ouercame and quite destroyed and killed death, and became glorioꝛous, & was made King both of the Jewes and Gentiles, and raigneth foꝛ euer, throwing downe his enemies with euertasting shame.

Christ's buriall  
a glorioꝛous rest

First therfoꝛe in these words is contained the death of Christ, foꝛ the Prophet sayth, his rest. And afterward is noted his glorioꝛous and victorioꝛous resurrection. Foꝛ the prophet sayth that his rest shal be glorioꝛous, But his rest oꝛ death could not haue bene gloꝛy, oꝛ glorioꝛous, oꝛ honorable, if he had abiden still in death, and wrought & done nothing by it.

In Exod. it is written, that the Lord stretched out his hand, and by his great miracles declared his power, that he might deliuer his captiue, afflicted, and oppressed people out of Egypt, and bꝛing them to the promised land of Canaan.

Exo. 14. 13.

And here the Prophet doth agayne promise such a deliuerance: but a much moꝛe glorioꝛous & maruelous deliuerance then that was, when he drowned Pharaos with all his host in the red sea, and brought his people out of all danger into the land of promise, without hurt and harme, The deliuerance out of Egypt, was but only a figure of this deliuerance, of which the Prophet speaketh here. Foꝛ God wil deliuer the remnant of the Jewes and Gentiles, out of the eternal captiuitie of Satan by Iesus Christ, and gather them all together into the kingdome of heauen, where they shal neuer suffer either damage, detriment, oꝛ losse:

And hee calleth all nations throughout all the whole world. Foꝛ saluation hath extended it selfe to al the world;

so

that

## Christ's Sermon

that the dispersed and wandering children of God might be gathered together out of all quarters of the earth; as Christ himselfe sayth in Iohn. And I, if I were lift vp from the earth, will draw al men vnto me. And againe Christ should dye for the nations, not for the nation only, but that he should gather together in one the children of God which were scattered abroad. The Prophet Esay singeth a notable Psal. of this great and inexplorable benefit of the true and spiritual redemption in Christ, whereby we be deliuered from euill lasting damnation. And in that Psalme he maruelously setteth forth the goodnes of God in Christ saying: Behold God is my saluation, I will trust and will not feare for the Lord God is my strength & sponger he also is become my saluation.

Iohn 12. 32.

Iohn 11. 51.

Iohn 12. 32.

Iohn 11. 51.

Esay. 12.

Esay 12. 53.

Iohn 4. 14.

Iohn 7. 37.

If Cleophas and his companion had known him to be the sauour and deliuerer of Israel, as well as Esay did, they had neuer bene in heart so heauy as they were.

It followeth in the Prophet Esay: Therefore with ioy shall ye draw waters out of the welles of saluation. And ye shall say in that day, praise the Lord, call vpon his name, declare his workes among the peoples make mention of them. For his name is exalted. Sing vnto the Lord, for he hath done excellent things. This is knowne in all the world: Cry out and shout O inhabitant of Sion, for great is the holy one of Israel in the midst of thee. Note here how greatly and how abundantly, the prophet reioyceth in spirit, at the bountifull grace of God offered in Christ our only sauour and deliuerer. When the Gospel of God is taught vnto vs, the is the holy Ghost with all his graces giuen vnto vs (to wit) remission of sinnes, peace of conscience, and true ioy. He is the true fountaine and spring of the liuing water, of which Christ speaketh in Iohn saying: The water that I shall giue him, shall be in him a well of water springing vp vnto euill lasting life. And againe Christ sayth: If any man thirst let him come to me and drinke, he that beleueth in me, (as sayth the scripture) out of his belly shall flowe rivers of water of life. He speaketh this of the spirit, which they that beleue in him should receiue. For hee obtained this holy Ghost by his death for vs, and he mightely shewed forth to vs how that by

by his death & the victorie of his resurrection he ouercame sin, death, & Satan. The true Dion, that is, the catholike church of the faithful doth indeed, and not without good reason reioyce and shout for ioy, yea, she may wel and worthily glory. For she hath gotten forgiveness of sinnes, righteousness, the holy Ghost, peace of conscience, and euertlasting saluation. For Paul sayth to the Corinthians. That God hath giuen vs a glorious victorie & triumph ouer the law, sin, death, and hel, through our Lord Iesus Christ. *1. Cor 15. 57.* propheseth in like manner in his 25. chap. of the victorie of Christ, saying: God (Messias) wil destroy death for euer. and the Lord God wil wipe away the teares from all faces, and the rebuke of his people wil he take away out of al the earth: For the Lord hath spoken it. *Esa 25. 8.*

Now then if Christ hath swallowed by death, then are we surely deliuered from it. For death neither hath, nor euer had power ouer Christ, because he was pure and free from al sin. All mankind indeed is subiect to it. But Christ payed the price of all our sinnes, and in his owne person ouercame death, and so destroyed it, that henceforth it cannot utterly vndo vs, and deuour vs. Because all wee which beleue in Christ shall rise againe. by the vertue of Christs resurrection. This might haue comforted Cleophas and his companion, & haue certified them that Christ was a spirituall King, which should not restore that corporall kingdom of Israel, but redeme the true Israelites, to wit, the children of promise through the whole world, fro the kingdom of Satan, and bring them into the heauenly and spirituall kingdome of euertlasting life and immortality. *Esa* in his 26. ch. hath a notable song of the kingdom of Christ, of the Church of the faithfull, & of the fortitude, & security thereof, where hee saith: We haue a strong City, saluation shall God set for walles, and bulwarkes. That is to say, the walles & armour of it, are the sauing health and victorie of Christ, which are sure & inuincible fortresses. Open yee the gates, that the righteous nation, which keepeth the truth, may enter in. Here are the Citizens of this city described, to wit the righteous, which beleue in Iesus Christ.

Christs victorious walles,

## Christ's Sermon

**Perfect peace.** It followeth: By assured purpose wilt thou preserve perfect peace, because they trusted in thee. **This** is spoken of the king which ruleth this heavenly Citty, because he doth all wayes and in all places, giue, & maintaine, true, pleasant, and perpetuall peace against Satan, the world, & the flesh. **This peace is in conscience** though sayth in Iesus Christ. A little after Esa doth prophesie of the resurrection of those dead, which shall haue believed in Messias, and are Cittizens of that heavenly Jerusalem saying: Thy dead men shall liue, euen with my body shall they rise. Awake and sing, ye that dwell in dust. For thy dew is as the dew of herbes, and the earth shall cast out the dead. Come my people enter thou into my chambers, and shut thy doores after thee, Hide thy selfe for a very little while, vntil the indignation passe ouer: for loe the Lord commeth out of his place to visit the iniquity of the inhabitants of the earth vpon them, and the earth shall disclose her blood, and shall no more hide her slaine.

**Our resurrection.** Now if the righteous which yet lye in the earth, shall rise in their owne bodies, then must it needs be, that Christ should rise before, who is the head and king, by whom they are iustified and deliuered, from their sinnes and by whom they shall rise againe.

**Where the dead be vntil the last day.** The Prophet therefore undoubtedly speaketh here of the resurrection of Christ and Christians, and calleth the faithful of Christ, the Lords dead (that is) pertaining vnto the Lord, or which are the Lords, of whom God will take an accompt, and whom he will preserve, & not leaue them in death, but bring them to euermlasting life. For if God be theirs, and they Gods, then out of all doubt cannot they continue in death, neither hath death totally swallowed them vp, and consumed them, but it hath for a short time separated their body and soule: For God is not the God of the dead, but of the liuing. The soule is with Christ, and the body in the ground. But at the last day the Lord will purge, and purifie their bodies, and adorne them with infinite, and unspeakable glory.

Esa teacheth vs what manner of life we shall haue after our



our death, when he saith: Awake and sing. If the godly must sing, and undoubtedly they shall sing that euerslasting *Alleluia*, that is, a thanksgiving because death is swallowed up in the victory of Christ) then out of doubt shall our life (after this temporall life) be a most happy and blessed life & we shall haue continuall ioyes without any tast of payne or sorrowes perpetuall health without sicknesse, eternal & true pleasures, delights and comforts, without any wearisomnes or molestatiōs. After that day sicknesses shall trouble our bodies no more, neither shall old age wither our bodies, or decrease our strength, but we shall alwayes haue a continual spring, euerslasting pleasure and perpetual beauty. Therefore sayth the Prophet.

Our flare in  
the world to  
come,

Thy dew shall be as the dewe of a greene medow. That is after your resurrection, you shall not fade or decay, but flourish alwayes and for euer, & be as a faire meddow and greene garde, which by her sweet dew, comfortable buddes and pleasant delectation, sedeth the eyes of all men. But before this most ioyful day of the resurrection of the faithful, we must suffer much affliction and heavines, (as Christ Iohn. 16. 33. warneth vs in Iohn saying: In the world ye shall haue affliction,) and be made conformable vnto his death. This must be suffered patiently, and moderately, that by suffering we may be made like vnto Christ, and so according to our portion be partakers of glory. And so Paul saith to the Philippians.

The things which were vantage to me, the same I counted losse for Christs sake, that I might win Christ and that I might know him, and the vertue of his resurrection, and the fellowship of his affliction, and be made conformable vnto his death, if by any meanes I might attaine vnto the resurrection of the dead. In the meane while we sit, as it were shut up, unknowne to the world, in our parlor or closet of the holy church, beleauing the doctrine of the sacred Gospel and confirming our faith and heartes, with the sweet promise of God in his word, euē vnto the last iudgement, that

## Christes Sermon,

that the wrath of **G D D** may passe ouer, and that which ought to be iudged, receiue iudgment. Our afflictions here are not continuall, but for a short time, which compared vnto eternity, is not the twinkling of an eye. And this time once finished, the Lord will come to iudgement, & giue vnto euery one according to his workes. Then shall the goodly & guiltlesse Abel rise from the dust of the earth, & then shall not the earth any longer couer the body of the righteous, but it shall giue them vp, that together with their soules they may be glorified. And the Prophet in his 27. chap. prophesying of Christs kingdome, and the catholike church calleth it a vineyard, saying: In that day sing of the Vineyard (to wit, the church) of red wine. I the Lord do keepe it, and will water it euery moment, leaſt any aſſaile it. I will keepe it day and night. Hereafter *Iacob* shall take roote, *Iſrael* shall flourish and grow, and the world shall bee filled with fruite. And in that day also shall the great trumpet be blowen, and they shall come which perished in the land of *Aſhur*, and they which were chased into the land of *Egypt*, and they shall worship the Lord in the holy mount at *Ieruſalem*.

Mat. 27. 2. 3

The church  
Gods vine-  
yard.

This Vineyard, is the Church of the faithfull, which is enclosed and hedged about with the word of God, adorned with the holy spirit, and moistened and watered with the precious bloud of Christ. Although many hurtfull beasts inuiron it, and go about by craft to burst into it, and utterly to destroy it: yet shall it grow and be fruitfull, because the Lord himselfe keepeth it, and is a watchman, and keeper thereof, which keepeth it with all care and diligence. And the new Testament in *Mathew* speaketh of the church after the same sort.

Although this vineyard abide great tempests, violent assaults, and grievous stormes: yet is it not come in pieces, broken downe, lesened, or cut shorter, and made straighter, but euery day becommeth more flourishing, greater, and greener. For the church encreaseth and is dilated and spread into the foure quarters of the whole world.

The Apostles which were to spring of the seed of *Iacob*,  
and

- and Israel, according to the flesh propagated, & spread the Gospel abroad through al the world. And the Lord by their planting and watering, gave such increase that throughout the whole world, there sprung vp of the Gentiles, spirituall Jacobites and Israelites, which haue the sayth of their heauenly father Iacob, and by their life professe and witnes that they are indued with the sayth of the Patriarkes, and are their Children by faith.

And thus the true Iacob or Israel, is, the true church spreadeth it selfe through the whole world, which before was onely in Judea. For many shal come from the east, and west, & Mat 8. 12. shal sit downe with Abraham, Isack, and Iacob in the kingdom of heauen.

And it was conuenient that the trumpe of the Gospell should at the same time of grace be blowne through the whole world, that the grace of Christ might appeare & be opened and offered to all men. And that both the Iewes and Gentiles might be gathered out of the whole earth into one church, and worship the Lord Iesus Christ, in his holy hill Ierusalem, to wit, the catholike church, which is the hill of the Lord, and the heauenly Ierusalem. For the earthly Ierusalem hath now his end and lyeth wasted and destroyed, & was but only a type of the heauenly Ierusalem. And now that the truth it selfe and the thing figured is come, and is present, there needeth not any more figures. In dayne therefore and frustrate is the expectation and hope of the Iewes which vnderstand these Prophecies of the earthly Ierusalem, which shal neuer be restored to his former state and dignity, as Daniel prophesieth in his 9. chapter.

An. 4. If this vineyard or Cathelike church, that is christi-  
an religion, should flourish through the whole world, if al-  
so the Gentiles should worship Christ, and if they should  
become true Israelites, and by the help and ayd of Christ,  
flourish, and waie graine: then surely was it conuenient  
that Christ should rise fro the dead to plant & keep the great  
& ample vineyard, and so saue and deliuer not only Israel,

The great  
trumpe the  
Gospel.

The true deli-  
uerance of Is-  
rael.

## Christes Sermon,

according to the flesh but euen vs Gentils, which be þ spiritual Israelits. But these two disciples considered not this.

*Esay, 13. 14.*  
*Act. 1. 8.*  
Vrb. If these propheties be well and diligently wayed and considered, we may plainly see and gather out of euery one of them, the resurrection of Christ, and true Christians. This is the true deliuerance of Israell not only from the king of Assyria or Babilon, but from that great and horrible tirant of hell, Satan, and euerlasting death. Esay prophesieth in other places also of that gracious time of the new testament, wherein Christ came, and the holyghost was sent into the Apostles, by whom the cheife and true quietnes, and peace of conscience was given in the Kingdome of Christ: and thus he prophesieth in the 32. The palace shal be forsaken &c. vntil the spirit be poured vpon vs from aboue, and the wilderness become a fruitfull field, and the plenteous field be counted as a Forrest. And iudgement shal dwel in the desert, and iustice shal remaine in the fruitfull fieldes. And the worke of iustice shal bee peace, euen the work of iustice and quietnes, and assurance for euer. And my people shal dwel in the tabernacle of peace, and in sure dwellings and in safe resting places. Esay had told the Iewes, that both their citty & kingdom should be destroyed, as it came to passe afterward by the Chaldes. And so it ought to be before the comming of Messias (who should end all calamities) and before the holy spirit of Christ should be poured vpon them from heauen, which was fulfilled in Jerusalem on Whitsonday, when Christ sent his spirit visibly vnto his Apostles. Then at the last was the true Jerusalem bullded by the Apostles on Christ the head corner stone

Then the desert (that is) the remnant of the Iewes and Gentiles, shall be as a field wel tilled, and they shall bring forth aboundance of fruit in the faith of Christ. And the field which before flourished (to wit, the Synagoge) shall be made a Forrest and wilderness. Then shall true righteousness dwell in this kingdome of Christ, to wit, faith in Christ, which bringeth forth most pleasant and delectable fruites, namely peace, euen true peace in the Loyd, peace of conscience with true and euerlasting security.

We calleth the church of Christ also, the habitation of peace the tabernacle of trust, or most sure habitation: because we can find peace and safety from the tyranny of the wicked spirit, from sin and from death, in no other place, but only in the church of Christ. For he which keepeth and defendeth the church, is the Lord of hostes himselfe, which hath overcome Sathan, & established Sion (that is, the church) on a strong and sure foundation, and in all places strongly defendeth it from all euills that hang ouer it. He onely serueth & made our reconciliatiō. The church is his heavenly body, the church is his temple, the church is his kingdome wherin he dwelleth. And therefore there can bee no true peace at al any where, but only in the church, in which we haue true peace with God, through our mediator and reconciler Iesus Christ.

Peace only in  
the church.

Without this dwelling place of God, is very whot indignation, wrath, and wretchednes. For in him which belaueth not in Christ, dwelleth the wrath of God, therefore he must needs perish. But the true peace & security which we haue here (but in faith) by the holy Ghost, the earnest penny of our inheritance, shal then indeed at the last in the life to come haue his beginning, when our last enemy death shal be utterly abolished.

There is also in the 25. of Esay a comfortable prophesie of Christ, & of the kingdome of his church. of the doctrine of his Gospel, of the miracles and signes of Christ, and of our true deliuerance through Christ, and of the eternall ioy of faithfull Christians. The wordes are these:

The desert, and the wilderness shall reioyce, and the wast ground shal be glad, and flourish as the rose, it shal flourish abundantly, and shal greatly reioyce also and ioy. The glory of Libanus shal be giuen vnto it, the beauty of Carmel & of Sharon. They shal see the glory of the Lord, & the excellency of our God. Strengthen the weake hands, and comfort the feeble knees. Say vnto them that are feareful be you strong, feare not. Behold your God commeth with vengeance, euen God with a recompence, he wil come and saue you.

Esay 35. 2.

The

## Christs Sermon

Then shall the eyes of the blind be lightened, and the eares of the deafe be opened. Then shal the lame man leape as an hart and the dumb mans tongue shal sing. For in the wildernes shal waters breake out and riners in the desert. And the drye ground shal be as a poole, and the thirsty, as springs of water, (in the habitation of dragons where they lye) shal be a place for reedes, and rushes. And there shal be a path and a way; and the way shal be called holy. The polluted shal not passe by it, for he shal be with them, and walke in the way & the foules shal not erre. There shall be no Lyon nor noys some beastes shal ascend by it, neither shal they bee found there that the redeemed may walke. Therefore the redeemed of the Lorde shal returne, and come to Syon with praise, and euerlasting ioy shal be vpon their heades. They shal obtaine ioy and gladnesse, and sorrow and mourning shal flie away.

Both the Iewes and Christians vnderstand this chapter of the time of Messias, when the new testament throught the whole world is preached. The prophet beth figuratiue speeches, vnder which are hidden many miseries. Libanus Carmell and Sharon, are places in the land of Canaan, and by them the inhabitants of the land are to be vnderstood. And his flourishing and reioyning, is a spirituall reioyning and is wrought in mens hearts, when they heare the Gospel of Iesus Christ. And this is the meaning of the prophet. Though the rebellious and disobedient Synagog, with the princes of Iuda and the greatest part of the Iewes, together with their kingdome be abolished and destroyed: yet shall some remaine and continue still, and the people of the Lord shal flourish, and be increased. This was fulfilled in the land of Iuda, euen in the Iewes in Christs time, when he liued here on this earth. For Christ & his disciples went and coasted throught ouer al that country. Christ was in the desert, and the Gospel was preached in the citties, Arrets, villages, fields, waters, and mountaines, with great and strange wonders.

And although these things were done in the scorched, and barren



- barren wilderness: yet was the wilderness pleasant and fruitfull, in as much as welſpringes of Gods grace ſtreamed, and ſlowed therein with great aboundance: and in as much as the holy Ghost by the Goſpell cauſed notable and pleaſant fruit to grow, where beſore had bene, though the ſlender knowledge of God, great drought, thirſt, and barrenneſſe.

But be not theſe (I pray you), to wit, ſayth in Chriſt, knowledge of our finnes and graces of God, remiſſion of finnes with a pacified and quiet conſcience in the Lord, & good woꝝks comming of true charity and vntained faith, excellent ſayre ſeruites and beautifull and fragrant ſlowers: But this grace did not remaine and abide the remnant of the Synagoge alone, but was by the Iewes (to wit) by the Apoſtles conuayed alſo vnto the dy, great, and wild wilderness of the Gentiles, which alſo became very freſh and fruitfull by the welſpring of the Goſpel.

And thus thoſe notable and ineſtimable gifts of God, to wit, that we haue the woꝝdes of God, the law and the prophets, and the Euangeliſts with the true expoſition and vnderſtanding of them (which beſore time was onely in the Iewiſh Synagoge) be now giuen to the church, which conſiſteth of the remnant of the Iewes and Gentiles. And the vnbelering Iewes haue not now one of them. Is it not (I pray you) a great and ſingular grace, glory, and gift to ſee the Lord, to wit, to know Ieſus Chriſt: the knowledge and vnderſtanding of whom doth indeed iuſtifie and deliuer vs from our finnes, from death, and from all thoſe things, of which Satan did accuſe vs.

*Anna.* What preaching & ioyfull Goſpel is that, by which ſuch great things are wrought?

*Vt.* The Preachers and teachers of Chriſt ſhall with ſound and plentiſull comfort, direct & ſtrengthen, all humble and broken hartes, which do acknowledge and confeſſe their finnes, and deſire the grace of Chriſt. For God hath ordained and promiſed them, help, aid, & comfort in Chriſt, & they may be ſafe & out of al the dangers of death & Satan.

*Anna.*

Great com-  
fort.

What comfort and helpe is that?

Verily a most sure and strong comfort, & help, euen  
Christ himselfe present in his owne person to deliuer vs. For  
he hath *huius* *modi*, he himselfe wil come. Where there shal be  
any place left for sin, death, and Satan seeing that the Lord  
himselfe wil come to deliuer vs from them. They must of  
force flye and vanish away at the pzeence and sight of our  
God, euen as smoke.

This prophesie was fulfilled in Nazareth and Bethleem  
When the true & natural son of God, the euerlasting word  
of the father in his owne person, took on him mans nature  
in the unity of his eternal person in the wombe of the Vir-  
gin Mary for our sakes, and became man, that in that his e-  
ternall, innocent, inculpable and most righteous person he  
might deliuer mankind from misery, and restore him that  
was fallen and gone all ray to his old honor. Which thing  
hee performed indeede, both by his passion and resur-  
rection.

Gleophas and his companion waighed not this prophesie  
of Messias dillegently enough, neither did they thorough-  
ly vnderstand it. For if they had, they would haue leapt for  
ioy, and said: Let our Seribes and Pharises, disdain, fret,  
faine, & rage. And what then? Our Messias wil wel inough  
ouercome their cruelty and tyranny, though it be neuer so  
bloody, neither can they for al their cruel rage, utterly take  
him from vs. And whereas he dyed once, it was his plea-  
sure: for he willingly suffered death for vs. For if he had not  
offered himselfe freely vnto the cruelty of the Jewes, they  
could neuer haue touched him or hurt him a haire. What he  
sufferieth not in death, because he is God, who promised also  
vnto vs miserable sinners, power, help, comfort, consolation  
and euerlasting ioy. And what soeuer he hath promised, he  
both can and will performe. And in that he is God he rose  
by his owne power from the dead, and tooke all power  
from death. First in his owne person, then also in ours,  
which beleue in him. And we verely haue saine such, and  
so many wonderfull miracles of his, that they doe plainly  
enough

● enough testifies vnto vs that he is the true Messias. For he gau: sight to the blind, he made the deafe heare, hee healed the weak and lame, and made the dumbe speake. Where vpon the Prophet saith: Then shall the eyes of the blind be lightened. By this word then, you must vnderstand that most acceptable and ioyfull time of grace of the new Testa- ment, that time of Christ, when the wel-springs of liuing water shall flow from place to place in the desert, where God before was not knowne, nor heard of, because that out of one church or congregation of the godly, the gospell shall flow and spread abroad into other places, that there they may learne to know Christ. And where the serpents before spewed out their poison of false doctrine, superstition, & idolatry, thither shall the sound doctrine of the truth now be brought, and there shall it bring forth most plentiful fruits.

*Ans.* What way & holy path is that which is here spoken of in this prophesie, by which he saith no sinner goeth?

*Vrb.* He speaketh in this prophesie of the Gospel of Christ and of his Church. The holy way therefore, whereof hee speaketh here, is faith in Iesus Christ, true God and perfect man, borne here of the seed of Abraham, and David.

In this way walked Abraham, Isaac, Iacob, David, Mary, and the Apostles: neither is there any other way but this vnto the liuing God, as Christ saith: I am the way and the truth, and the life, no man cometh vnto the father but by me. There is no other true faith, but the Christian and Catholic faith. All other sects, though they seeme neuer so holy, are nothing else but errors and Satanicall superstitions. No man was ever saued, vlesse hee beleued in Christ. And therefore this Christian faith is called the true, right, onely, and holy way, vnto euerlasting saluation. Hee that walketh this way, whosoever hee be, though hee be a very soile in worldly matters, yea, a most simple ideot, or vilest sinner, hee cannot but must needs be pertaker of euerlasting life. But whosoever goeth any other way, although hee seeme to the world, learned, holy, wise, and of great experience, yet hee wandereth all wide, and goeth astray,

Esay. 35. 5.

What that holy way is.

No way to God, but faith.

Iohn. 14. 6.

Faith the hol'y way to God, and way but it to God.

Even the greatest sinner that is, shall be sife, if he go this way.

## Christes Sermon,

astray, may, he hasteth headlong vnto hell. Furthermore, this way onely is most sure and safe. In this way, Lions and wilde beastes cannot hurt vs. For neither tyrants nor false teachers can hurt them, whosoever they be that abide in this way and goe not out thereof. For though they take from them both their goods and liues, yet shall they haue no losse, but gaine thereby. For all things happen vnto their health, so long as they are kept of Christ, who hath such care ouer them, and so preserveth them, that hee suffereth not the least haire of their head to perill.

*Anna.* But who are these redeemed of the Lord?

Who be the  
redeemed,

Our state  
without  
Christ,

*Vrb.* Euen both Iewes and Gentils, which beloue in Iesus Christ, namely, all true Christians. These were once seduced by Satan, and brought into the horrible captivity of sinne and death, and therein had remained for euer, if the Lord had not himselfe come, and by his precious blood deliuered them. But the Lord himselfe came and banquished and spoiled Satan. And so these redeemed, turned to Sion, that is, into the holy catholike Church by faith and the sacraments, and they come with praise, ioy, and exultation. For the more vile and horrible the captivity was, so much greater is the ioy of the prisoners which are redeemed. But this was a most vile and horrible continuall captivity, wherein we should haue bene for euer most miserably tormented both in body and soule, with all kind of calamities: forsooke, I say, which are such, that they passe all our senses and capacity. And therefore this our ioy in the Lord in Sion is, and that by right, infinit, and incomprehensible, and more then heart can conceiue. The world also hath his ioy, but the ioy thereof is momentany and very short, for it hath his end and continueth not. But the ioy of the faithful Christians is eternall. It beginneth here in faith, but afterward when our last enemy death shall be swallowed vp, and Satan, with the wicked and deceitfull world, cast downe into the pit of hell, there to be tormented for euer: then at the last it shall burst forth and shew it selfe. And all they that beloued in Christ, to wit, his whole kingdom, shall

The ioy of  
Christians is  
the true ioy.

- Shall from that time forth be no more afflicted with enemies. When shall the true and euerclasting ioy of the faithfull Christians begin, heavineſſe, ſorrow, and grieve, ſhall then haue an end. For that kingdom (when the glory thereof ſhalbe made manifeſt) ſhall then at the laſt haue no more ſinne, nor ſeele death, ſickneſſe, perſecution, calamity, troubles; aduerſity, for all cauſes of ſorrowes, and ſadneſſe are then through Chriſt taken away. As Chriſt witneſſeth in Iohn: I will ſee you againe, and your hearts ſhall reioyce, and Iohn. 16. 22. your ioy ſhall no man take from you. And in the Apocalips the voyce ſaith: That God ſhall wipe away all teares from their eyes, and there ſhall be no more death, neither ſorrow, neither crying, neither ſhall there be any more paine. Apoc. 21. 4.

*Anna.* Singing that we through our Sufferings should have  
such full and perfect redemption from all our sinnes, death,  
and damnation, & enjoy everlasting life and felicity, out of  
doubt he neither could no; should remain in death: & would  
to God we could beleue this, & alwaies reioyce in the Lord.

**Vv.** Truly so we should indeed alwayes beleue and reioyce. But that euill spirit through his wicked temptations oftentimes doth so with thicke clouds darken this cleare sunne of ioy & faith in vs, that sometimes we cannot see it. **¶**Pea, he maketh vs somtimes so heauy, that we, eie her altogether forget this great & inestimable promise of cuerlasting life, or else waigh it not so diligently, nor print it so deeply in our hearts as we ought. Ent let vs alwayes keep in our hands the sword of the spirit, that is the gospell, and therewithall defend our selues from the fiery darts of our enemies. We must stir vp, & exercise our faith, by diligent vsing, reading, hearing, and handling the scripture, least we sleep in carnal security. **¶**Pea, we must say euery sot with the holy prophet David: Behold and heare me, O Lord my God, lighten mine eyes, that I sleep not in death, least mine enemy say, I haue preuailed against him, & they y affl et me, reioyce when I slide. Esay prophesieth againe of Christ: O Syon that bringest good tidings, get thee vp into the high mountains: O Ierusalem, that bringst good tidings, lift vp thy voice & strength

## Christes Sermon,

life it vp, be not afraid, say to the Cities of Iuda: Behold your God, behold, the Lord God will come with power, and his arme shall rule for him. Behold his wages is with him, and his worke before him. Here Syon, and Ierusalem are warned, that they preach the conning, grace, and power of God in Christ. As if he should say to other Cities in Iuda: ye haue looked long for Messias, which was promised in the law, and Prophets: now looke vp, now lift vp your eares, and hearts, behold, here is your God, Messias, the most mighty Lord, who hath shewed his power, in that he hath redeemed you from those mighty and cruell enemies, to wit, sinne, death, and hell. What so euer thing hee but euen thinketh to doe, hee can finish and performe the same, so as no man is able to hinder it. For hee is very God himselfe, in, and vnder the shape and forme of man. Esay also telleth, how hee doth gouerne his people or kingdome: to wit, with great diligence, faith, and carefulnesse, saying: Hee shall feed his flock like a Shepheard, hee shall gather the Lambes with his arme, and cary them in his bosome, and shall guide them with young. Wee are Lambes, and Christ the Shepheard: hee feedeth vs with his wholesome word, which is our meat. And, although as yet we be weake and vnperfect, as concerning the flesh, yet doth he not cast vs away, and thrust vs from him: but hee beareth vs on his shoulders, and cherisheth vs, euen in his bosome, and lap. For the kingdom of Christ, is the kingdome of Grace. And so indeed caried he these two weake shepe, Cleophas, and his companion: because they were very ignorant, heauy, & weake in faith. But he fed them by the word of God, and put such things in their minds as refreshed them, and made them very ioyfull, so that they were able to comfort others. In the 34. of Esay, Christ saith vnto his people: But thou hast made me to serue with thy sinnes, and wearied me with thine iniquities. I, euen I am he, that putteth away thine iniquities, for mine own sake, and wil not remember thy finnes. Here we see what it was that caused Christ to suffer, and dye: euen our sinnes. And Christ alone, and no other could,

and

Esai 40. 1. 11.

Ioh 10. 11.

VVkelings.

Esay. 34. 20.

VVhat caused  
Christ to dye.



and was to satisfie God for them. Our other workes, sufferings, and meritts, were neuer able to haue done it. Our righteousnes, therefore, or saluation, lyeth not in our hands, nor in our workes, or sufferings: but in the actions, & passions of Christ Iesus our Lord. It is he that purgeth, pardoneth, and wipeth away our sinnes, not for the worthynesse of our desertes, but euen for his owne sake.

What caused  
Christ to die

Here we haue the cause, and fruite of Christes passion, Good workes  
and therefore these two disciples should haue thought thus: are not to be  
He hath suffered, and yet not by constraint, but of his own trusted in,

free will. It was his fathers will, and it was also his will to suffer. And by this onely way, and meane, he would redeeme true Israel, and so begin his kingdome. And a little after, Esay in his 44. chap. sheweth what fruits came of these tribulations, vexations, and afflictions, which Christ suffered for our sinnes: verely, euen this, that we haue the holy ghost, with all his gifts giuen vs, by which the church, the kingdome of Christ, both grow and flourish, as a field that is well watered and moistned with fruitfull showres, in the month of May. Whē God iustifieth y wicked, then forgiueth he him, not onely all his sinnes, but he giueth him also the holy ghost, with al his benefits: to wit, full are true  
faith, charity, hope, ioy and peace of conscience. And here, Iacobites.  
vppon groweth, and cometh true Iacob, and Israel.

Thus therefore, saith hee vnto Israel: I will poure water Esay. 44. 3.  
vppon the thirsty, and flouds vpon the dry ground. I will poure my spirit vppon thy seed, and my blessing vppon thy buds, and they shall grow as among the grasse, and as the willowes by the riuers of waters. One shall say I am the Lords, another shall be called by the name of Iacob, and another shall subscribe with his hand vnto the Lord, and name himselfe by the name of Israel. Here you haue the calling of the Gentils: so that euen they also shall be Iacob, and Israel in spirit, and sayth: and they shall both in word, and deed, profess Christ to be their Lord, and God. This therefore, is the true deliuerance of Israel, that Christ both deliuer both the Iewes, and Gentils from their sinnes, from

## Christes Sermon,

al erors, and from ouerlasting death, and giueth them his holy spirit, that we may acknowledge confesse, prayse, and glorifie God: and at the last rise againe from death, and liue for euer. This is the sacred seed of Abraham, of which the kingdomes of Christ groweth to greater, & greater strength. The disciples, perchance, were of this opinion, that Messias should deliuer the Iewes by force of armes, and edge of the sword, & enrich them in the land of Canaan with continuall peace, plenty, and aboundance of all kind of commodities. But this was a light and miserable kind of deliuerance, in comparison of our deliuerance from that eternal captiuitie, and tyrany of Satan, with which we all were oppressed. And when the prophet hath now reprobued and accused Israel for their Idolatry, because they honoured not the true God aright, He sayth thus: Remember these things O Iacob, and Israel, for thou art my seruant. I haue forned thee, thou art my seruant, O Israel forget me not. I haue put away thy transgressions like a cloud, and thy sinnes as a mist. Turne vnto me for I haue redeemed thee. Reioyce yee heathē for the Lord hath done it. Shout ye lower parts of the earth, burst forth into praises, ye mountaines, O Forrest and euery tree therein, for the Lord hath redeemed Iacob, and wil be glorified in Israel.

Esay 44. 12.

The Church vnderstandeth this of Christ, our redeemer, & true sauour: for there is no other redeemer of mankind but Iesus Christ: neither is there any other God, which can purge, and pard on sin, but Christ alone. Euery creature may wel & worthily reioyce, and praise God, for this glorious, incomparable, and inestimable deliuerance.

This benefit, to wit, that our only & eternall priest, Christ Iesus, the king of Israel, hath blotted out our sin, destroyed hel, ouercome death and reconciled vs to God, is so great, glorious, incomparable, and inestimable a benefit, that it passeth all benefits that could happen to vs: nay, there is none any whit like it.

Esay propheseth again in the 49. chap. plainly, & manifestly of Christ, saying: Thus saith the lord the redeemer of Israel  
and

and his holy one, to him that is despised in soule, to a nation that is abhorred, to a seruant of rulers: kinges shal see and arise, & princes shal worship because of the Lord that is faithful: and the holy one of Israel which hath chosen thee. Thus saith the Lord. In an acceptable time haue I heard thee, and in the day of saluation haue I helped thee, and I wil preferue thee, and wil giue thee for a couenant of the people, that thou maist rayse vp the earth, and obtaine the inheritance of the desolate heritages, that thou maist say vnto the prisoners go forth: and to them that are in darknesse shew your selues. They shal feed in the wayes, and their pastors shal be in all the tops of the hils: they shal not be hungry, neither shal they be thirsty: neither shal the heat smite them, nor the sun. For he that hath compassion on them shal lead them, euen to the springs of water shal he driue them. And I wil make al my mountaines as a way, and my pathes shal be exalted.

Beho'd, these shal come from far. And loe, these from the North, & from the West: And these from the Lord of Sinim. Reioyce O Heauens, and be ioyful, O Earth: burst forth vns to prayse O Mountaines: for God hath comforted his people and wil haue mercy vpon his afflicted. But Syon, sayth the Lord, hath forsaken me, and my Lord hath forgotten me. Can a woman forget her child? and not haue compassion on the son of her womb? Though they should forget, yet wil I not forget thee. Behold, I haue grauen thee vpon the palmes of my hands. Thy walles are euer in my sight, thy builders make hast: thy destroyers and they that made thee wast, are departed from thee. Lift vp thine eyes and behold all these gather themselues together and come to thee.

As I liue sayth the Lord thou shalt surely put them al vpon thee as a garment, and gird thy selfe with them like a bride: For thy desolation, and thy wast places, & thy land destroyed shal surely be more narrow for them that shal dwel in it, And they that did deuoure thee, shal be far away. The children of thy Barreanesse shal say againe in thine eares: The place is straight for me, giue place to mee that I may dwel.

Then shalt thou say in thine heart: who hath begotten me

## Christes Sermon,

these, seeing I am barren, and desolate, a captiue, and a wanderer to and fro: and who hath nourished them? Behold I was left alone. Whence are these? Thus sayth the Lord God: behold, I will lift vp my hands to the Gentiles, and set vp my standard to the people, and they shall bring thy sons in their armes, and thy daughters shall be carried vpon their shoulders. And kings shall bee thy nursing fathers, and Queenes shall be thy nurses. They shall worship thee with their faces towards the earth, and lick vp the dust of thy feet. And thou shalt know that I am the Lord, for they shall not be ashamed that wait for me. Shall the prey be taken from the mighty? Or the iust captiuitie deliuered? But thus sayth the Lord, Euen the captiuitie of the mighty shall be taken away, & the prey of the tyrant shall be deliuered. For I wil contend with him, that contendeth with thee: and I will saue thy children, and will feed them that spoyle thee, with their owne flesh: and they shall be drunken with their owne blood as with sweet wine. And all flesh shall know that I the Lord, am thy Saviour, and Redeemer the mighty one of Iacob.

This prophesie comforteth true Israel: to wit, the church, the spiritual kingdom of Christ, congregated of the Iewes and Gentils, and it teacheth vs what is the state of Christs kingdome in this world: to wit, that nothing in this world is more contemptible, and vile, then the true Israelites, or the right beleeuers in Christ Iesus.

For the King himselfe in this earth shewed all humility, and submission, & was so far from al pride, cruelty, ostentation, and worldly pompe, that the world utterly despised, and contemned him, euen as if all that euer hee had done, had bene nothing. For when he had continued almost 34. yeares, in very humble and low state, euen as a pilgrim, or stranger here on earth, at last they put him to a most shameful and ignominious death. And these (as S. Paul witnesseth) that beleue in Christ, must be like vnto their head Christ: that is in this world they must be contemned, persecuted, afflicted, and subiect to all calamities.

Minertullian in his Apology against the Gentiles, sayth, that

1. Cor. 4. 17.

The godly in  
this life must  
be persecuted.

that in his time, Christians, of all other, were counted by profitable persons, and men good for nothing. And Ciprian, against Demetrian saith, that in his dayes what euill so euer happened in the earth, either dearth of victuall, or other euill, or misfortune, it was alway imputed to the christians.

And Paul to the Rom. saith out of the 44. Psalm, that Christians in this world, are counted as sheepe for the slaughter. For, who soeuer they be that be enemies to Christ, the same also go about to kill, or destroy those that truly beleue in Christ, and they that kill them, thinke they do God seruice. Wherefore it is specially to be required, that the godly here arme themselves, and strengthen their hearts with true consolations against all assaults, least they bee discouraged, and faint vnder the crosse. Rom. 8. 36.

*Anna.* What comfort then, both the holy Ghost giue them in these great calamities?

*Vrb.* First, he calleth the remnant of his people: that is, the faithfull Christians, poore, and contemptible soules, which the world abhorreth: and which are constrained to be sheepe ordained for the tyrants slaughter. But on the other side, he promiseth that there shall be in those enemies great change, to wit, that they shall bee so cleane altered, and haue their disposition, maners, and nature so changed, and become such, that they will embrace, and honour the godly for Gods sake: whom they shall, by the preaching of the gospel, know, and professe. And this was fulfilled, when the Romaine Emperors (who before time had bitterly berod, and persecuted the kingdom of Christ, continually destroying his faithfull Christians) at last were content in their owne persons, to professe the name of Christ, and did highly honour the Christians, and dearly, and hartily, embrace and reuerence them, as the only beloued people of God. Of this sort was Constantine the great, Theodosius, and Charles the great, and many other Emperors: whereby they which beleue in Christ, haue euen in this world, much pleasure, and ioy. But the true comfort, contained in the words following, shall at last appeare. The prophet saith:

## Christes Sermon,

saith: I haue heard them in an acceptable time, &c.

This acceptable time, or time of mercy, is that time of grace of the new Testament, in which the Lord (the most plentiful wel-spring of mercy) opened the treasure, and ~~reuealed~~ the most precious gifts of his grace: and commanded the euerlasting covenant of his mercy, to be published abroad, and preached throughout all the world, as Paul expoundeth this prophesy to the Corinth. For the Lord sent  
 2. Corin. 6. 17. Christ: and Christ performed all things, which made for mans deliuerance: for with his sacrifice he pacified God for sinne, blotted out sinne, and swallowed by death, & fulfilled the law, and conquered Satan. All which great benefites, and rich treasures, together with his royall victorie, and life, God commanded should bee offered and giuen to the world by his Gospel. Indeed, this day of the Lord, is a most acceptable, ioyfull, and comfortable day. This is the day of perfect health and helpe. The Lord also hath giuen his seruants (to wit) the true beleuers in Christ, for a league of his people: eu- n as Christ is a league betwixt God and man. For the word of God, and the holy sacraments, by which the church doth bring other also into the league of grace, that they likewise may be partakers of Gods promises, are found, and remain, in, and with the church. Where as men which are without knowledge of God, bring in heresies, superstition, and idolatry, exercised and blinded, are by that euil, destroying, and disturbing spirit, dispersed, and the heritage deuided. Contrarily, Christs faithfull are by the gospell and doctrine of the Church gathered together into the vni- ty of faith, which iustifieth.

Luk 11. 24.

*Anna.* But what saith the Church to them, which yet beleue not?

Esay 44.

*Vrb.* It saith that which Esay speaketh of here, saying: Goe forth, and shew your selues: as if he should haue said, yee sit in Sathans prison, & in darknesse of unbeleeve: but if you abide in that prison, and darknesse, you shall dye for cuer. And therfore arise, and come out, and flie speedily out of sathans kingdom: repent, and amend your felnes, and  
 beleue



believe the Gospell: and then shall your hearts be lighted with knowledge, then shall you both learne to know your selues, and you shall also receiue true holynesse, & be saued. In the kingdom, and dungeon of sathan, is nothing els but euerlasting hunger and penury of all things: but in the church, which is the kingdom of Christ, are most delectable and pleasant pastures. For the gospel is a most ioyfull messenger, and comfortable word of life, which floweth with all delights, comforts, and ioyes: in which we find, & haue plenty, and full stoze of all pleasure and goodnesse: to wit, forgiveness of sinnes, true holynesse, peace with God, ioy of spirit, and peace of conscience, and life: yea true and perfect consolation. And this is the meaning of these strange words of the Prophet, where he saith. They shall feed in the wayes, and their pastures shall be in the plaines, or in all the tops of hills, they shall neither be hungry, nor thirsty, and the heat of the day shall not touch them. But whence haue they such delights and pleasures? The prophet answereth, because their deliuerer wil rule, and governe them. They are (as you here) in the kingdom of mercy, Christ conducteth them by his word, and spirit. These three: to wit, the word, the sacraments, and the holy spirit, are the wel-springs, & founts, by which onely this spirituall thirst may in all places and for euer be quenched. And least this spirituall thirst should not be quenched: or these pastures of life be hid, & not easely found, the Lord will make a way, the mountaines (into) a way: that is, there shall bee in all congregations, or companies of Christians place, that euery easily, & with no trouble, men may come vnto him. There shall be a very broad and frequented way, ready, & easie to be found, so that no man shall haue need to aske which is the way, least thereby the free access to Christ, might be hindered. For in what kind, & state of life so euer any man shalbe, so that it be not quite contrary to Gods word. if he beleue in Christ, doubtlesse he shall both haue forgiveness of sins, & be inheritor of euerlasting life, whether he be Jew or Gentile, maister or seruant, mistress or maid, maiestrate, or subiect: & they shall come fro far. Before, the people of God was in the litle land

The word, the sacraments, and the holy Ghost, wel-springs by which our thirst is quenched.

## Christes Sermon,

Luke 13. 14.

The godly are  
terrified with  
Gods iudge-  
ment and feare  
hel,

Even the elec-  
ted doubt  
so much that  
God hath for-  
saken them &  
will destroy  
them,

of Canaan: and the church of God was straitly laced, and hemmed in: but now it shall be let loose through the whole world: and as Christ sayth in Luke, they shall come from the East and from the West & from the north, & from the south, and shall sit in the kingdom of God. Then the prophet bid- deth al creatures reioyce & be glad, for al creatures which are, are in two places, to wit, in heauen, and earth: now the occasion and cause why they ought to triumph, and re- ioyce, is this. First, because God the father hath sent his son into this earth, & giuen vs his gospel frō heauen which is a message of reconciliation betwixt God & man: and the word of grace, and remission of sinns. Secondly, because that now the people of God, faithful Christians, are out of all danger, and in a happy case, for death is subdued. But he calleth the good Christians poore, or afflicted: because while they liue in this earth they are heauy, and troubled inwardly with feare, and terror of death, and Gods iudge- ment: and outwardly they are shaken with persecutions, and all kind of calamities, but this is our consolation, that God calleth vs his people: for if we be his people, and hee our comforter, & protector: then may we indeed reioyce. For if God be with vs, who can be against vs? what hurt can the creature do vs? how can it dismay vs, seeing the creator himselfe doth comfort, & help vs, the flesh is very weake, & when the tempest, and thick mists of aduersity, and tribu- lations come vpon vs: when we are ouerwhelmed with be- hemment crosses: & when we are something sharply assaulted with sorrowes, feares, and temptations: then doe these comfortable promises of Gods grace & help vanish away, & flye out of our sight, in so much, that we thinke God hath forsaken vs, & that he is angry, and so plagueth vs, because he intendeth to destroy vs. For thus sayth Zion, to wit, the miserable afflicted godly in their infirmities, and gra- uous temptations: The Lord hath forsaken me, the Lord hath forgotten me, my finnes O Lord, are hapnous, great, and græuous, and to heauy for me to beare. What shall be- come of me O wretch that I am: what shall I do: how shall

I escape euermlasting death, and the wrath of God:

*An.* Truly husband it is oftentimes so with me, for I am many times so afflicted, and am in such heauines, feares, & temptations, that I think God careth not for me, and that he wil euen in these troubles, feares, afflictions, & temptations, leaue and destroy me most miserable woman.

*Vrb.* Our weake and fearefull flesh cannot alwayes expel such feares, & cogitations. For though the promises of God be neuer so plentifull, & manifold, & though God euery soot help vs, yea, and that so manifestly, & redily, that we may euen grope, and feele him: yet when trouble & greif come agayne, we are so vnmindful of al the former helps which we haue had, and we are so troubled and sorrowfull, as if the Lord could forget, or forsake vs, which indeed he can neuer doe. For he hath promised both to help & comfort vs, & surely he wil performe his promise, for he is true, & therefore he will doe it, he is of such might that what soeuer he sayth he can performe it. Wherefore Esay addeth to this complaint of the Godly, which mourne vnder the crosse, a most ioyfull, & comfortable consolation, by which we may help this our dastardly weaknesse, and desperation & comfort our heauy hearts thus wastling vnder the crosse, and pressed downe with aduersity, and desperation. And to do it the liuelier he borroweth a similitude of nature, which is commonly knowne amongst all men, to wit the louing and motherly affection of women, which of all other are most naturall to their children. We know that God hath planted in the mother such fauour toward the fruit of her womb, that she wil rather dye then suffer her children to take wrong or iniury. But if any mother could so forget her selfe, as not to be touched with the feeling of her childrens harmes: yet ought al christians to beleue that God neither wil, nor can forget his loue, and mercy towards vs. His sayth, & loue surpasseth the loue of all creatures, as Christ himselfe sufficiently sheweth in Mat. by the example of the father, which giueth not a stone to his son in stead of bread which he required. If we therefore which are euil, can giue

The temptations of the best and godliest,

A comfort for vs in our temptations,

our

## Christs Sermon

God watch  
euer ouer vs to  
saue vs.

our child: on good things & dayly protect them, & that with  
all care and diligence: how much more carefully, firmly, &  
constantly shall God loue vs, and faithfully defend vs his  
perce children: This is a notable, & worthy saying, but only  
here apprehended by faith: otherwise we understand it not.  
Furthermore the Prophet declareth how the Lord leueth  
his church, where he saith, that hee hath grauen it on the  
palmes of his hand, & he holdeth it in his hand. By which he  
giueth vs to vnderstand, that he diligently careth & prouid-  
eth for the church: that he can no more forget it, then I can  
forget that which I haue alwaies before mine eyes, and in  
my hand. And seeing the Lord alwayes beholdeth the walls  
of this spirituall city, to wit, vs and that vpon purpose to  
preserue vs, care for vs, watch ouer vs, & look to vs: surely  
none can so assault vs or besiege vs, & our city, but the lord  
wil see it, and although for a time he suffer vs to be temp-  
ted or afflicted yet wil he not see vs ouerwhelmed or deuour-  
ed. This city hath also skilfull builders or carpenters,  
to wit, sincere, and godly teachers, which daily enlarge and  
fortifie it. And although tyrants, and heretickes assaile it,  
and goe about to ouerthrow it, yet haue they no successe in  
their doings, but by their attempt reape perpetuall shame:  
for it is builded vpon a sure and strong rock, against which  
the gates of hel shal not preuaile. The prophet in the words  
following, sayth: that a great, and infinite number of peo-  
ple shal come together out of al places, and shal beleue the  
Gospel, and be gathered into the church. God also swea-  
reth by his holines, that many, euen of those which in the  
beginning stood against the church, shall afterwurd come  
into it, and be such ornaments to it, that it may glory in  
them: which came to passe in Paul and many others. And  
it shal be daily more and more enlarged by the great mul-  
titude of people which daily run thus vnto it. At the begin-  
ning, it was but little and had but a small company, and  
was like a barraine woman which is solitary in her house:  
but these faithfull Christians, whereof the number was at  
the first so small, shall wonder to see themselves made so  
great

great a multitude & to be increased. And they shal maruell  
whence such a great people can come. Unto this the holy  
Ghost maketh answer & sayth: I wil bring the, behold I wil  
open, or lift vp my hand, & I wil hold vp the signe, that is the  
crooke of Christ, wherunto I wil make thy dispersed childre  
assemble & that shal be done by a singular & notable way of  
mildnes & lenity. For the Gospel is a sweet, gentle, faire, &  
fatherly kind of speech, which draweth such as be children  
by most comfortable, & sweet promises of help, and comfort.

And by this Gospel the most mighty potentate & puissant  
kings of this world, are drawne, & allured into the church  
that they may beleue the Gospel, and be a help, and protec-  
tion vnto the church. Yea they shall reuerence, honour, &  
highly esteeme the church, for they shal worship it with their  
faces towards the earth, That is, they shal sal prostrate be-  
fore the church. This is the promi of the Lord, & it must  
needes be fulfilled: though oftentimes in the eyes of the  
world it seemed impossible to be brought to passe, and clean  
contrary to reason. But wee must expect the Lords leisure  
and liue in hope, for the Lord wil performe what he hath  
promised. Which when he shall doe, then are we deli-  
uered, and most happy. For, whosoever beleueth in the  
Lord, and patiently watcheth for his help, and beleueth  
his word, shal not bee confounded, but haue, and see his  
hope fulfilled.

He that standeth in patience shall not faile of helpe.

But now if the church in her weaknes, & infirmity say:  
O God, how shal this be? hat thou sayest? I shal haue so  
many children, which shal come vnto the Gospel, seeing  
they are so subiect vnto cruell tyrants, that they cannot get  
from them, nor come vnto me. For sin is a cruel tyrant and  
be it they are sore hurted: yea, death, and hell also keep-  
eth them close prisoners: and by good right, for their hearts  
are hardened. Which thing these words following import  
where the prophet sayth: Shal the prey bee taken from the  
mighty? to which God maketh answer, saying: The  
church shal be great, ample, and famous: and those which  
are now in bondage shall haue their freedom, whe-  
ther those tyrants will or not: For God will destroy  
those

Sin a tyrant  
ouer vs.

## Christs Sermon

2. Pet. 1.

Egy. 50. 6.

The comfort  
of the Church  
by the exam-  
ples of Abrah-  
am and Sara:

those tyrants : and will bring forth his people, and deliuer the church : and the very tyrants themselves, shall be their own destruction. And where he saith, Shall that which is in bondage by the iust man be brought to freedom? this is the meaning. The law, sinne, & death had duly brought vs into bondage, for in that we were bond and captiues to sinne, we were seruants and bond-slaves to the law, sinne, and death. But there is a stronger Lord, whose name is Iesus, he by good right hath made vs free, and that by his most pretious, & inestimable redemption, to wit, he by himself hath redeemed vs, so that we are not onely by might but also by right, freed from the power of Sathan. Esay hath excellently described the state and condition of Christs kingdome. Least, afterward any man should loke for an earthly kingdome of Christ as the Anabaptists and Iewes doe. Esay in his 50. chapter doth plainly prophesie of the passion of Christ : and he speaketh thus in his person I gave my back vnto the smiters, and my cheekes vnto the nippers, I hid not my face from shame, & spitting, for the Lord God will helpe me, therefore shall I not be confounded : therefore haue I set my face like a flint, and I know that I shall not bee ashamed. These two disciples thought that Christ had bin cleane confounded, and extinguished : but the third day they saw it hapned far otherwise, to wit, Christs enemies were subdued, and Christ himselfe exalted.

And Esay in his 51. chapter, doth comfort the Church congregated of the Iewes and Gentils. The church in this world hath affliction, and tribulation, and therefore hee comforteth it with the example of Abraham and Sara. Abraham and Sara were, by reason of their old age, past all hope of childzen, neither could it be thought that of them should come such a famous people. Notwithstanding it came so to passe, that this seed was so multiplied, that it was like the sand of the sea, according to the promise of the Lord. And so though the little flock of Gods people in this world, be as a desolate, barraine, and onely widow, in comparison of the great number of the vngodly, yet shall it come



come to passe that thou shalt increase, grow, and be exalting famous. For, although thou hast in this world many enemies, which doe all they can, and imploy themselves totally to subuert thee, to rote thee out, and to ouerthrow thee, yet can they not hurt thee.

Their counsels and deuises shall all be frustrate: yea, they themselves, how great soeuer they be, are nothing: nay, much lesse then nothing. For the moth shall eat them as a garment, and the worme shall consume them like a vesture: but my righteousnesse remaineth, and abideth for euer, from generation, to generation. Yea, and he addeth a saying that is full of comfort. The Lord shall comfort Syon, hee shall comfort all her desolations, and hee shall make her *Esay 51. 3.* desert like Eden, and her wildernesse like the garden of the Lord. Ioy, and gladnesse shall be found therein: praise, and the voyce of singing. Which is to say, although the Church be like vnto Abraham, solitary, and forsaken: yet shall shee be blessed, and flourish like as a most pleasant garden. And therefore wee ought in no wise to bee offended at the base estate of Christ, and his former comming: or at the homely state of the church, while she walketh in this crooked world like to a pilgrim.

And a little after in the same chapter, the Lord speaketh to his people: I, euen I am he that comforteth you. *A great comfort.* This is a great, and worthy mystery, for wee vnderstand here Christs humanity, as if he should say; my seruants the prophets haue much, and diuersly hether to comforted you, but yet came not that true comfort of Israell. Now therefore, will I farre otherwise comfort you, and that much more liuely, and in greater aboundance then before. For now, euen I my selfe will come in mine owne person, and comfort Zion. This came to passe when Christ was made man, and liued among men. For hee sent not a Prophet, or an Angel, but hee himselfe at the fulnesse of time, came in the flesh, that he might comfort vs in the flesh. Those two disciples plainly felt that comfort on Easter day, when God himselfe in mans nature glorified, and reuiued them, and

## Christs Sermon

Ely. 5. 1.

chered by their heavy hearts by the scriptures. And Esay saith further: Arise, put on thy strength, O Syon, &c. And here againe both the prophet comfort Gods people, making them promise of Christ their redēmer, as if he should say, goe to Sion, thou which art so often afflicted, and troubled, thou which art now prisoner vnto thy enemies, and now againe set free, and yet after ward captiue, and laid wast, so that thou maist truly be called most miserable & wretched. Now reioyce. Now be glad, & leape for ioy, for thy miseries shal once haue end. For I promise thee a better and more blessed state in time to come. Hethertowards thou hast bene for a time redēmed from thy enemies, and for a time thou hast tranquillity, and wast after ward afflicted againe: But now thou shalt enioy at last sound consolation, which shall neuer decay, after which, no captiuitie, or destruction shall follow. Wherefore put all heauinesse from thy heart, be of Good courage, and awake, for the time will once come wherein thou shalt truly be set at freedome. And thus the prophet speaketh of that euermoring deliuerance which we haue in Christ, who hath banquished our enemies by whome we were afflicted, and bred in captiuitie: and hath deliuered vs from them, and restored vs to our old freedome: and all this he did of his owne mere grace, cleane without our desert, though it cost him euen the best, chiefest, and most precious humaine thing he had. For he offered by his body for a sacrifice, and shed his most precious bloud for our redemption, that thereby he might put away our sins, ouercome death, and banquish, and bestroy hell. And by these workes of his euermoring, and infinite person, he obtayned for vs euermoring redemption. Sion the spirituall citie is bled, and troubled, because it is contrayned to harborow, and beare the vngodly. It can in no wise patiently suffer such grieve, and blasphemies against God, and his name. Therefore God by the prophet promiseth that the vncircumcised, and vnclean, that is, the vnbelaueurs, whose hearts in Christ Iesus are not purified, nor cleansed, but hate the Church of God, shal not haue their habitation there. But this thing in this world

the world is done spiritually. For whosoever belongeth not in Christ, yea though he sit in Peters chaire, or were head of the church, as Annas, and Caiaphas were in the Synagogue, and other many wicked Iewes, which would be counted righteous, yet is he no member of true Sion, that is, of the church, for he hath not the spirit of Christ: and how then can Christ be his head, or be his member, for such a one is without the communion of Saints. But at the day of redemption, when Christ shall come to give sentence, then at the last shall all the wicked infidels, and false Christians, be even corporally seperated from the faithfull. Then shall Sion be most beautifull, and delectable, when all which shall dwell in her, shall put on their wedding garments: then shall the Church be cleane without blot or wrinkle: and then he which hath not on his wedding garment, shall with his hands and feet fast bound, be cast into bitter darkness. In the meane time Sion in outward apparence, hath a heavy countenance, because we wander yet in this flesh, and because the old man is not yet in this flesh, and because the old man is not yet mortified, and because Satan, and the world do iniury vs, persecute vs, and torment vs, & because tirants bere, & trouble vs with the doctrine, and traditions of men. But we must not sleepe in security, we must rise, and lift vp our selues and shake of slouthfullnesse. And although with our body we cannot come vnto that wished marke, and full perfection, yet in heart we must aspire, and fly vp to Christ our redeemer, as Paul teacheth to the Philip. saying, *τοῦτον ἔχω*. Our conuersation is in heauen. *Phil. 3. 20.* Wherefore we must still stand in our freedom, which Christ by his precious, and inestimable price wrought for vs. And we must by pure, & unspotted faith, cleane closely in all we can to Christ, and cast the bonds of humane traditions quite, & cleane out of our consciences, that so Christ may rule in our hearts; other wise we shall neuer be able to stand.

And then the prophet speaketh of a twofold captivity, & transmigration. The first is corporall, when as they were most miserable captiues in Egypt, and after ward amongst the

None members of Sion but beleeuers.

Mat. 22. 13.

Phil. 3. 20.

Mens traditions and lawes must not trouble vs.  
Esay. 2. 4.

## Christs Sermon

The Pharises  
and Papists in  
this be alike.

Elay. 52. 5.

Verse. 6

Mat. 17. 5.

Ephes. 2. 17.

Verse. 7.

the Assyrians, and Caldeans, who at that time were more cruell, and deadly enemies to God, then the Iewes were, and therefore unworthy to trouble and bere the children of God at their pleasure. But now for the second. The Lord by his Prophet saith, you are yet miserably afflicted, and troubled. For they which rule ouer my people, to wit, the Pharises, and Saduces, and such like, make them (by tormenting and excruciating their consciences) so to houle, lament, and mourn, that the corporall captiuitie was much more easy, then this spirituall bondage of their soules. And therefore I will make an end of this butcherly tyranny which they exercised in their conscience, and I will call, and congregate my people to my selfe, that they may know my name, because that I onely am their iustifier, and redeemer. But when shall this be: he answereth, in that day, that is at the former coming of Christ. He goeth on therefore, saying: Loe I my selfe will speake. Here God promisseth againe his humanity. For, when the sonne of God was made man, and liued here on this earth, it was in a strang maner, and such as before was not heard of: to wit, he was here as true man and did speake himselfe, and he, who before had spoken, and talked with man by his Angels, and Prophets is now euen in his owne person present a true teacher, who alone is to be heard of vs, euen as the father hath commanded in Mathew, saying, heare him. And what this teacher speaketh he performeth in dede.

*G Anna.* What be his words: what speaketh he: Hee is a notable personage, or messenger, and therefore out of doubt his words must needs be notable and excellent.

*Vrb.* He came to preach (as Paule saith to the Ephesians) peace vnto vs, and to tell vs that that God for his sake doth forgive vs our sinnes, and will neuer hereafter be angry with vs, but still continue our mercifull father: and this eternall peace which he speaketh of, is surely that ioyfull, gladsome, and desired message, and most true gospell it selfe. And therefore he saith, O how beautifull and amiable are the feet of those that preach the gospell, or that bying

bying that god; and ioyful message of eternal peace from heauen. Christ himselſe, as the miniſter of circumciſſion, preached to the Iewes his fathers mercy, which is ſcally giuen vs. And he commanded his apoſtles to preach this ioyful meſſage oꝝ Goſpel of eternal peace, and ſaluation: yea he preacheth it yet by his miniſters, which he endueth with the holy Ghoſt, that ſo they may vnderſtand the ſcriptures, & inſtruct others in them. Here you ſee that the ſpirituall kingdome is not erected, and ſtabliſhed by corpoꝝal armour, but by the Goſpel: foꝝ the preachers doe nothing elſe in the pulpet, but declare the grace of God, and eternal ſaluation in Chriſt Ieſus, ſaying: in times paſt, Sathan came mightely raigning in this world, but now (O Syon) commeth a ſtronger, euen thy God which is a king, Chriſt Ieſus, who hath ouercome both Sathan and the world. He is the mightieſt of all, he ruleth ouer all, and therfoꝝe no creatures can hurt thee: to wit, vs the church, ſo long as we abide vnder the protection and defence of this omnipotent prince, foꝝ this king is God himſelſe. The Apoſtles were watchme oꝝ ſeers, which ſo exalted their voyce, that the whole world was filled with their wordes. They alſo receiued great comfort, and reioyced that Chriſt our Sauour himſelſe was come to ſaue vs, and deliuer vs: and it was alſo viſibly ſene and knowne that this king did conuert Syon, and yet he bleſed no violence oꝝ tyrany in his government in Syon. Foꝝ ſometime hee went by to Jeruſalem, and ſometime he came downe from Jeruſalem, and all as a pilgrime, oꝝ ſtranger. But he ſo conuerted Syon, to wit his people by the Goſpel, ſo that they caſt away al their errors & left their ſinns, and led righteous & godly liues: yea the ſpirit and word of Chriſt wrought all miracles, and that ſo mightily that he atchieued and did that with a word that the whole world could not doe with all their ſtrength, and riches. His kingdome is amiable, and wonderfull: he bideth Jeruſale, that is, his people reioyce: and with one conſent gloriously ſet foꝝth & boalt of y ſo great and wonderful

If you wil  
bide, and be  
Chriſts, none  
ſhal hurt you,  
Verſe 8.

## Christes Sermon,

Verse 9.

Christ the  
arme of God.

mercies of their God. And he calleth Ierusalem a deserte,  
or desolate place, because the people of god was then small  
and of no countenance, But now the chiefest cause of their  
ioy is this, that their comfort is now present with them,  
for the Lord himself comforteth his people, and redimeth  
them out of extreame horrible, and euertlasting calamities.  
He hath sent his onely begotten sonne whom he calleth the  
arme of God, that is, his power, strength, and fortitude.  
And it was his pleasure to make him perfectly knowne  
to all nations by the Gospel, that all nations of the earth  
might see the saluation of our God, that is Iesus Christ who  
was nothing knowne before amongst the Gentiles. For  
the Iewes only were the people y<sup>e</sup> look'd for him & none els.  
*Anna.* what saith Esay. of Christ in the 53. chap. which you  
alway cal the golden chapter, & commend so greatly, that  
you would haue all men, to haue it at their fingers ends,  
and in their memories.

The golden  
chap. of Esay.

Esay 52. 13.  
and 53. 1.

*Urb.* Hitherto you haue heard of the spirituall kingdome  
of Christ, vnder the crosse, and therewithall, the notable &  
worthy comfort which the church receiueth, to wit, that  
all beleeuers in Christ shal in him haue full deliuerance, and  
after the end of these troubles receiue euertlasting ioy. But  
Esay in this chapter, telleth vs by what meanes, our king  
Christ hath obtained for vs, and giuen vs such wonderfull  
things, to wit, full deliuerance from all euil, an euertlasting  
kingdome, continuall peace, heauenly ioy, and eternal sal-  
uation, and he prophesieth very plainely of the passion, re-  
surrection, and glory of Christ, whereunto he should enter  
through his passion: the wordes of the prophetic are  
these.

Behold my seruant shal prosper, he shal be exalted, and ex-  
tolled, & be very high. As many were astonied at thee (his  
visage was so deformed of men, and his forme of the sonnes  
of men,) so shal he sprinkle many nations. The kinges shal  
shut their mouthes at him, for that which had not bene told  
them, shal they see, and that which they had not heard shal  
they vnderstand. Who wil beleue our report? and to whom



is the arme of the Lord reuealed? but he shal grow vp before him as a branch, and as a root out of a drye ground, he hath neither forme nor beauty, when we shal see him there shal be no forme that we should desire him, hee is despised and reiected of men, he is a man full of sorrowes, and hath experience of infirmities, we hid as it were our faces from him, he was despised, and we esteemed him not. Surely he hath borne our infirmities, and carried our sorrowes, yet we did iudge him as plagued & smitten of God and humbled. But hee was wounded for our transgressions, hee was broken for our iniquities, the chastisement of our peace was vpon him, and with his stripes are we healed, al wee like sheepe haue gon astray, we haue turned euery one to his own way, and the Lord hath layd vpon him the iniquities of vs all. He was cpressed, and he was afflicted, yet did he not open his mouth, he is brought as a sheepe to the slaughter, & as a sheepe before her sherer is dumb, so he openeth not his mouth he was taken out of prison and from iudgement. And who shal declare his age; for he was cut out of the land of the liuing, for the transgressions of my people was he plagued, & he made his graue with the wicked, and with the rich in his death, though he had done no wickednes, neither was any deceit in his mouth. Yet the Lord would breake him & make him subiect to infirmities, when he shal make his soule an offering for sin, he shal see his seed, and shall prolong his daies, & the wil of the lord shal prosper in his hands. He shal see the trauel of his soule, & shalbe satisfied; by his knowledg shal my righteous seruant iustifie many: for hee shal beare their iniquities. Therefore will I giue him a portion with the great, and he shall deuide the spoyle with the strong, because he hath poured out his soule vnto death, and he was counted with the transgressors, and he bare the sin of many, and prayed for the trespassors.

*Anna.* Every one may see (if they way these words wel,) that this prophesie speaketh of none but of Iesus of Nazareth, so plainly & manifestly both it set forth the passion of Christ, not differing at al fro the history of the Euangelists.

## Christes Sermon,

*Prb.* You say true, the Jewes see it, but being bewitched of Sathan, they see not that which they do see: & now they seeke absurd, and diuerse and marvellous strange and eoacted expositions, and starting holes to creepe out at, least they be forced to grant that this text speaketh onely of Christ, and so be found guilty of man-slaughter, which they committed in their Messias 1612. yeares agoe. They complaine in deed, and thinke that their sinnes are more heinous, and grieuous then the sinnes of their fore-fathers, because they haue bene captiues now more then 1600. yeares. For their fathers were but 70. yeares captiues in Babilon, for committing Idolatry. But when they see that this their captiuitie continueth now so long, they can conceiue no comfort by the law, and prophets, neither haue they any certaine hope, that euer their bondage shall end, that they may returne againe into the land of Canaan, as at other times they did, when they were restored, and deliuered out of captiuitie. And this doth Rabby Samuel himselfe confesse. Yea they are so obstinate, and so cleane without repentance, that when they euen see and perceiue by the Prophets, that Iesus of Nazareth by all mens accounts, is the true Messias, yet they passe it over with silence, and conceale it, and will speake nothing of it in the Synagogue before the yonth and simple people, and so hold them still in their blindnesse and error.

Kohелеth of Prague in the disputations at Ausburge, which Doctoꝝ Philip Melancton, Doctoꝝ Brentius and I had with him, would gladly haue expounded this chapter of those Jewes, which at this day are disperfed, afflicted, and contemned in all the world, but he brought in so ill fauoured, vaine, foolish, and vsaucery stiffe: & reasoned so baldly, that hee shamed himselfe, and blushed before vs all. The Jewes before they fell into this blindnesse, & reprobate sence for killing of Christ (that is before the natiuitie of Christ, while as yet they had the Prophets,) understood this text of Messias, as appeareth by Ionathas his Thargum, which beginneth to expound this chapter thus. *Haizlach Abdi*

Abdi Meschibo that is, behold my seruant Messias shal be (made) fortunate. The old Hebrewes also, expounded this chapter thus, Messias shal be more exalted then Abraham, & set aboue Moses, and none shal be like him in greatnes and glozy, he shall excel all the Angels of God in honour and dignity.

*Anna.* This is a horrible blindnes of the Jewes of our time, that reading these things in their booke, they wil not see the truth. For as S. Paul sayth euen vnto this day the vail of Moses couereth their hearts, that euen when they read of Messias, yet they vnderstand not what they read. But when they shal be conuerted vnto the Lord, then the vail shall be taken away, and as soone as they shal beleue the Gospel, they shal plainly vnderstand al the propheties concerning Christ, so that they may very easily know them, although now they vnderstand no title therof: is not this a dark & deep blindnes, that they dreame Messias should in this earth haue an earthly, and corporall kingdome, but that he should purge al mens sinnes, & deliuer al mankind from death. Of this they are vtterly ignorant and of this they cannot abide to heare, because they vnderstand no propheties, vntil it shal please God to take mercy vpon them. And yet no blindnes seemeth to me more grosse, then the blindnes of that euil, and dotting man *Rabbi in hannaher*, who in the Synagoge, euen before your face did not let to say y<sup>e</sup> he neuer sought nor looked for forgiveness of our sinnes, or righteousness, by Messias. O horrible, execrable, and lamentable blindnes.

Rom. II. 32.

*Vrb.* It was my hap to heare the same filthy & abominable error of the Jewes at *Brunswige* in their Synagoge. Paul to the Thef. pronounceth, a very heavy, and fearful saying, and sentence against them, to wit, that the wrath of God is come on them to the vttermost: verily they neither know nor vnderstand the person or ministry of Christ. But let vs leaue these blinded buzzards and come againe to the wordes of the prophet. It is sufficient for vs which belesue in Christ that the Euangelistes and Apostles doe euery where

The 2. 16.

## Christs Sermon,

where plainly, and undoubtedly expound this 33. chapter of Esay, to be ment of Iesus Christ, as appeareth in Math. 8. Mar. 15. Lu. 12. Ioh. 12. Act. 8. Rom. 10. 4. & 15. 1. Pet. 2.

V Wherefore  
Christ came.

But first we must note, that this Chap. almost in euery verse witnesseth that the kingdom of Christ is not of this world, but haeuely: because he neither hath nor braggeth of any of this worldly beauty, glory, or magnificence: nay he which is the King, and head of this kingdom is mocked, scoffed, scorned, contemned, and killed of this world, and therefore it was a great and blind ignorance, and delusion, that some euen of the beleuing Iewes did dreame that he should erect, and restore agayne the earthly kingdome of Israell, or that he should be an earthly, or worldly king of the Iewes in the land of Canaan, and deliuer them from the tyranny of the Gentils. He came for greater, yea I say for far greater causes, then all the Kingdomes, Empires, powers, honours, wealths, and riches of this world, to wit, to destroy the workes of Satan, with the kingdom of sinne and death, and to establish his kingdom of righteousness and euerlasting life. But carnall men do carnally expound the promises of the Lord, untill they receiue the holy ghost, the true doctour, and teacher of the truth. It is the spirit of God, which at the last, doth truly open the eyes of the hart, that the truth of God may be seene, perceiued, and vnderstood.

The Euangelists vse so to speake of the person of Christ, as that we may take them some time to speake of the God-head and glory of Christ, and sometime of his humilitie, submission, affliction, misery, & contemptible state in the eyes of the world, euen as occasion and place serue. You haue heard before how Esay prophesied, that the onely begotten sonne of God Iesus Christ, who was spoken of before by the Prophets, should come into this world euen in his own person. But Esay now in this 35. chap. telleth what he should do, and performe, at his comming in the flesh, to wit, that hee should bee our seruant. And the Father calleth him his seruant in respect of his office, because hee is  
to

to help vs, obedient to his Father, even vnto the death, the death of the crosse: & because he humbleth himselfe beneath al men, and is a very abiect, and lowly seruant to al men that thereby he may exalt al men. The Prophet also sheweth that Christ, after this his humility, should be exalted vnto the most highest state of honoz and glory.

*Anna.* I pray you then tell me, how shal Christ obey: and how shal he rule?

*Vrb.* Very wisely, for he wil so rule, & gouerne the miserie which his father committed vnto him, that no man can euer sufficiently commend him. For though it may seme absurd, & foolish vnto reason, that Christ should promise to deliuer other men from death, when he himselfe dyed: and to bring al that beleue, into eternall glory, when hee himselfe came to eternall shame, and ignominy, yet this was the best and fastest way, to work such a notable work. For how can the euerlasting wisdom of the father, doe any thing, that should not in euery respect be most excellently done. And *Isa. 53* may be thus translated. He wil giue wisdom, & vnderstanding, or, he wil make men wise and skillfull. For Christian beleuers teach true, and perfect wisdom in the schoule of Christ, which wisdom no worldling can vnderstand. The children of this world, by the wisdom of the flesh, can search after, & get nothing, but the frail and transitory Goods of this world.

But faithfull Christians are much wiser, they vse this world and the treasures thereof, as the stranger vseth his Inn, and they after the true, & eternall treasures of their heauenly country.

But we must note, that this seruice of Christ was not long of continuance, and that after it, should follow true, & perfect glory, with euerlasting honoz. And therefore sayth Esay, he shal be exalted, extolled and highly esteemed. And this thing shal be so, that many may wonder, & bee offended at his great, and extreme humility, which thing happened in the Iewes, who abhorre, and think it detestable & great wickednesse to say that Messias, which is promised

*How Christ ruleth.*

*A note of worldlings & good christians.*

## Christes Sermon,

Why the  
Iewes call  
Christ Ibal.  
ui.

in the Prophets, should be constrained, to suffer a most vile and ignominious death, whereupon they call Christ *Thalut*, that is, hanged by, blaspheming him most horribly, wickedly, and detestably. The cause, why they are offended at the crosse of Christ, is because they seeke in *Desias* the corporall gods, and temporall honors, and dignities of this world.

They thinke it wickedly and impiously spoken, to say, that so great a King of Israel should hang among thieves, as though he himselfe had bin a most hainous and wicked offender. But if so be that the sight of him should be so miserable, so vncome, so vile, and so feele, that he should not seeme in the eyes of the world, to be the man that could deliver others, and bring them vnto honor and glory, ( & this is the cause that he is the stone of offence ) how could his kingdom be worldly? Worldly princes must so set forth their brauery, dignity, and maiesty, that men may euen be amazed to looke on them. a worldly kingdom cannot stand, vntlesse there be in it, both power and reuerence: where the prince is poore, and dispised, and oppressed by the violence or tyranny of the enimies, and both neither in power nor riches excell his aduersaries, there must needs the kingdom come to ruine.

But this our King will doe more by his humility, then all the princes, and kings in this earth can do with all their pompe, power, and riches. What will he then doe? The Prophet saith: He will sprinkle many nations. This is an Hebrew phrase. This word *laseh*, doth properly signifie to disperse abroad hether, and thether, euen as drops of water are sprinkled here and there. This sprinkling therefore of the Gentils, betokeneth nothing else in this place, but to teach, and preach Gods word amongst them, and this was fulfilled when the Apostles, by the holy ghost instructed the Gentils, through the holy word, and opened vnto them this wel-spring of Gods grace in Christ Iesus and dispersed the same, euen as the fertill raine which falleth in May, that thereby the fruit of Gods knowledge might grow, and increase in all places: and they prevailed so much,

What the  
sprinkling of  
the Gentils is.



much, through the preaching of Gods word, that euen mighty Emperors and Princes did worship, adore, and feare Christ Iesus, and held their tongues, and were astonied. And among the Gentils, and other places, where before the Scriptures were not known, and the Gospel not heard of, there did they so teach the great mysteries of the Gospel, that they were vnderstood.

Seeing then in Christ such great maruels and wonders are wrought, to wit, that God becommeth man, humbleth himselfe very lowly, and in his blessed, and most innocent humanity (I call his humanity, that hui: a'n nature which he toke vpon him) suffereth so great shame, griefe, and calamity, and that of his owne people, whom he had blessed with so great and infinite benefits both of body and soule: and seeing he must by this his ignominious death be exalted vnto honoz, and so begin his spirituall kingdom, but must first as the King thereof, labour vnder his crosse, and suffer all kind of calamity and shame, and yet by the selfe same crosse be indeed exalted to honoz, and crowned with eternal glory: seeing, I say, these wonderfull things, which are contrary to mans reason, are done in Christ and his kingdom, the world will not beleue them, when it shall heare them. And this thing the Prophet saw in spirit, when hee said: who will beleue our saying? that is, our preaching or doctrine. They are so great & incredible, that reason cannot bee perswaded, that such wonders either are, or could be done. How did the Iewes, I pray you, in the beginning receiue the gospel? how absurd, and incredible seemed it to them? Did not Christs own kindred (according to the flesh) at the first, refuse to beleue him? had not Iohn Baptist much to do, to draw his disciples from himselfe, & to bring them to Christ? And, when they had some all those great miracles and wonders, yet would they scarcely in the end, giue credit vnto Christ: so offended were they at his base habit, and lowly conuersation. And this ran alwayes in their heads, if he had bin our true Christ or Messias, he would haue come after a more regall, magnificent, and imperiall sort,

The strange  
working of  
God.

## Christ's Sermon

Even the A-  
po'stles stag-  
gered & dou-  
ted whether  
Christ were  
Messias or no.

sozt, then thus. But how sell it out with Cleophas, and his companion : was not this prophcy beresied, and fulfilled even in them : they heard befoze of Christ, and they had sene his workes, and great wonders. Whereupon they supposed, and iudged, that he was the true deliuerer of Israell : But when they saw so much humilitie, and weaknesse in him on good Friday, that he suffered him-selfe to be slaine, and buried, it offended, and troubled them very much, so that they then began to stagger, and wauer, and doubt, whether he was the true Messias, or no. It would not sinke into their heads, that Iesus, whome they had sene crucified could helpe ether, and deliuer Israell, seeing that was now the third day since he him-selfe suffered death vpon the crosse. And these cogitations ran in their heads: How shall he deliuer Israell from all his calamities, which suffered him-selfe to be taken, and nayled to the crosse: we beleued that he had bene the redeemer of Israell, but our hope is frustrate. Behold how hardly the disciples beleued the misteries of the Gospell, concerning the death, resurrection, and kingdome of Christ. But when the women said, that they had sene Angels at the graue : & when the disciples heard them say, that Christ was risen to life againe, how strange was that to them : how hardly did they beleue it : Christ in Luke, told his disciples befoze, what things should happen vnto him at Ierusalem, that is to say, how he should suffer, and rise againe the third day. But Luke saith, that they vnderstood not those things. So vtterly ignorant were they of all these things. And in the last of Luke, when Christ was risen, the disciples hardly beleued that he was risen, and when Christ appeared vnto them, they thought they had sene some spirit, or vision, vntill they had sene and handled his true body, and eaten meate with him, and therefore it is said in Chap. to whome shall the Lords arme be reuealed : This arme is Christ, the vertue, and power of God, who is eternall, infinite, and almighty. Reason cannot perceiue, or vnderstand it, and therefore was it needfull that it should be reuealed vnto our harts by

Luk: 18. 33.

- by the holy spirit, by which spirit onely, we are able to vnderstand, perceiue, and beleue these great, and wonderfull treasures which Christ hath giuen vs.

Paul to the Corinthians saith: The naturall man neither perceiueth, nor vnderstandeth these things. Therefore Christ himselfe opened his disciples hearts, and by his holy spirit lightened them, that they might both vnderstand, and beleue the scriptures. 1 Co. 2. 14.

*Anna.* Why doth the prophet call Christ a bzanch or root, springing out of a dry, and barraine ground? Lu. 24. 40.  
Christ a  
branch.

*Vrb.* This may be vnderstood two waies. First of his wonderfull nativity. For: all mankind was a dry, and barraine ground, destitute of the liuely water of grace. And yet of this dry, and cursed ground of mankind was Christ bozne, a most beautifull, and blessed bzanch, and was made man indeed, without all spot of sinne. Surely, surely, this is a very strange bzanch, which groweth out of such a dry ground, and yet bringeth neither blot, nor blemish of that cursed ground with it. He hath the nature of Adam truly, but cleane without sinne. We by nature  
barren ground  
and vnfruitful

Secondly, it may be vnderstood thus. It is wonderfull that Christ, after he had put of that base habit, and humiliation, is made Lord of all things. No man wouldeuer haue thought, that such a glorious glozy should come of so vile a crosse. For: there was no beauty then in his flesh, all was dry, barred, feeble, flagge, withered, and weak. And therefore the prophet saith very well, and to good purpose, he shall grow vp, or he ascended vp before him, that is, before God. because he was before him a most beautifull bzanch. He was before God in the most splendent, and highest glozy, although contemned of the world and without beauty in his passion. The prophet saith, he was not beautifull: alas! what beauty could there be in him: his most blessed face was all to be torne, & defiled with blood, & spittle, and so deformed & rent with thornes, that euen Pilate the Gentile wondered at their cruel dealing & had more compassion on him, then those enuious, and blind Iewes.

## Christs Sermon

In the words following, Esay doth more at large set forth the ignominious passion of Christ, telling vs, how he was miserably and cruelly tormented. He was (saith the prophet) most despised, and least regarded of all men. There was no account made of him, and out of doubt, indeed, the Iewes regarded him nothing, but had him in great despite: for they made him (being the King of glory) their mocking stock, and sent him to Herod for a May-game. But seeing that Esay had foretold thus much of Christ, the Iewes ought in no wise to haue bin offended at the contumelious, and shamefull passion of Christ, especially, seeing these things hapned by the ordinance, will, and prouidence of God. And seeing that Christ yelded himselfe into the Iewes hands, of his owne will, not of compulsion.

But now hearken what god he wrought by this passion, and debasing of himselfe. Wee bare not his owne infirmities, but ours. Wee had perished in euermlasting shame, if he of his meere mercy, had not taken compassion vpon vs, and bozne that most heauy burthen which came by our sinnes, and was laid vpon all mankind, to wit, if he had not taken vpon himselfe our calamities, which was due to all mankind for their sinnes, and bozne them himselfe, and quite discharged vs of that burthen, we had dyed eternally.

Iolin. 18.8.

Our nature is  
fouly corrup-  
ted.

And now first of all, learne here, that mans nature, through sinne, is most dangerously diseased, and should by eternall death haue dyed for ever, if Christ had not helped vs, and not bozne our deadly disease, and great weaknesse.

The grie-  
uousnesse of  
sinne.

Secondly, it appeareth, that our sinnes, and those infirmities which proceed of sinne, was so great, so heauy, and so impoſſible a burthen, that all mankind could not beare it, but had fainted vnder the burthen, & so must needs haue bin drowned in hell. And therfore naturall, and simply man, which being no more but man, could not make satisfaction for sinnes. But Iesias, who was not only true man, but also true God, onely both had ability, and sought to do it.

Horrible  
blasphemie

Thirdly, it must needs be, both meere, and horrible blasphemy, to teach that sinnes can be done away by works and penance,

penance, and therefore monasteries, and other buildings, & else whatsoeuer, was founded to that intent, end, & purpose, that thereby they might put away sinnes, deserue forgiveness, and obtayne euer lasting life. What thing soeuer (I say) was, or are done for this intent, they are most foule, and filthy sects, and horrible errors, and thereby the state of our saluation is greatly hazarded. And looks you marke this third note well.

to say good  
workes purge  
sinne.  
Note well,  
2 Pet. 2. 1.  
A true com-  
fort.

Fourthly, learne here a true comfort. If Christ beare our sinnes, and offences, then the passion of Christ is ours, and onely proper vnto vs, and all his deserts are ours, wherefore our sinnes (if the prophet be to be belæued) can neuer condemne vs. For, this was the cause why he took them vpon him; that he might quite blot them all out for ever, so that afterwards, they should not at any time hurt vs. And thus, the passion of Christ is become our satisfaction for sinnes, and so we are deliuered from all our sinnes by the death of Christ, to whome be honour, and glory for ever, Amen.

*Anna.* Our Bunkes, and Runnes belæue not this, for they boast, and brag that they deserue forgiveness of our sinnes, and that they beare our offences.

*Vrb.* If monasteries, or Bunkes belæue not this prophecy, but by other works and means, then by Christs merites and passion, seeke saluation, and promise it to other, their monasteries are very theuillish dens, and butcheries of soules; and are filled full of horrible blasphemies, euen from the foundation vp to the roose, and are as much to be detested, and abhorred, as the gates of hell.

Monasteries  
be abhorred.

*Anna.* What meaneth Esay where he saith: we iudged him as plagued, and smitten of God?

Esay 53. 4

*Vrb.* Read the history of Christ his passion, set downe by the Euangelistes, and then shalt thou easily see the meaning of it. The Iewes falsely accused Christ, saying that he was a seducer of men, a deceauer of the people, an author of sedition, and an enemy to the law, and a blasphemer of God. For, in Iohn, they sayd vnto Pilat: If he were not an euil

Ioh. 18. 36.

## Christ's Sermon

euill doer, we would not haue deliuered him into thee. And therefore he was thought to haue sinned, and so to haue bene punished, and smitten of God for his sinnes and offences committed against God: It is against all reason that there should be such a law, that he which hath not offended, should be punished, & suffer for another offender. Mans reason saith, let the offender suffer for his offence.

Mans reason.

But here, by the gods grace, and bountifull mercy of our God, it is otherwise: We had offended, and therefore by gods desert, we ought to haue bin eternally punished: But Christ was without fault, guilty in no point, and defiled with no spot, and yet, euen of his great mercy, and ardent god will, he put himselfe in our stead, and for our sakes, suffered that punishment which hee neuer deserved. And here againe, you haue the true manhood of Christ, because you see in very deed, he suffered for vs, and toke our sinnes vpon him on the crosse.

Therefore Esay saith, God punished him not for his own sinnes, but for our sinnes and iniquities. It was convenient that he should be that true paschall Lambe, which is innocent it selfe, and without blot, but beareth the offences of others of the world; and by this prophecy, Paul taketh occasion to say to the Romanes, that Christ was deliuered to death for our sinnes. And so that punishment which we had deserved, was laid on Christ, by the mere mercy and goodnesse of God, that we might haue peace. If he had not taken the punishment of our sinnes vpon him, we had neuer bin at one with God, nor the wrath of God had neuer bene appeased towarde vs. We were deadly wounded, euen to euerlasting death, neither could any other heale vs, but the wounds of Christ, which gushed forth of his most precious blood.

Rom. 4. 25.

So man is here excepted. For, all mankind, yea the whole stock of mankind, was by the deadly poyson of sin, miserably wounded, and infected in euery part. There is none that doth good, as not one, as the Psalm witnesseth. We had all gone from the right way of truth and innocency,

into

Psalm 14. 3.



into the troublesome, rough, rugged, and erroneous waies of falshood, and wickednes, like wandering, and straying sheep. We all lay, euen as the halfe dead wounded man, which fel into the thāues hands, as he went betwē Jerusaleme, and Iericho. We had al of vs need of the phisician deliuerer, and pastor: to seeke for vs whēpe gone astray, to bring vs into the way, and to helpe vs and deliuer vs. But there was none other that either could, or should do this for vs, but Iesus Christ, by the merciful and free promise, which God made to vs of his son in the law, and the p̄phets. For he was ordayned, as Peter sayth, for this end, to deliuer vs. And therefore sayth Esay: The Lord hath laid vpon vs the iniquity of vs all. This is our Gospel, and what moze ioyfull and comfortablen, or better newes, can the wounded, and sorrowfull sinner heare, then that his finnes are layd on Christ? If they be layd on him, he wil beare them, wipe them away, and blot them out. For it is certaine that he dyed, and rose againe, to saue vs sinners. And this obedience of Christ, (in that it pleased him, euen as a Lamb, to be sacrificed for our finnes, and in that he suffered that bitter death for vs, and all enen of his owne god wil, freely, with great patience) is so thankfull and acceptable sacrifice to God, yea a sacrifice of such infinite merit, and worthines before the face of God, that he neither can, nor wil in any wise condemne vs, so wee beleue, and trust in Christ. And therefore God the father laid al our finnes vpon his only begotten son Christ, least they should condemne vs.

I Pet 1. 20.  
Our gospel.

God cannot  
condemne vs  
if we beleue,

This loue of God is so great towards vs, that no heart is able to consider it: this offering or sacrifice for our finnes is so excellent, and precious that there can be no sin where this sacrifice is offered. But how behaued Christ himselfe when he suffered? He was as meeke as a sheepe brought to the slaughter, for the Prophet sayeth: Hee shall bee brought euen as a sheepe to be slain. He calleth Christ a shep, because he was sent of his father, that he might beare our offences, and bee offered by for our sakes, and finnes.

## Christ's Sermon

as they were offered in the law of Moyses, which offering was only a figure of Christ.

*Anna* How was he taken out of prison, and from iudgement?

How Christ  
was in iudgement,

*Vrb.* Here Esay doth prophesse of that glayze, into which, by his passion he entred. For, Christ did not die, that he should remaine in death, but that he might swallowe by death, and rise againe from death. He was for thre daies space in iudgement, and tribulation, or prison, when he suffered him-selfe by Pilate, to be iudged, and condemned to the death of the crosse: but that heuy, and unspeakable payne, (that the Lord of al things, and iudge both of the liuing, and dead) suffered him-selfe to be iudged, and condemned by sinfull men, was not to continue longer then thre daies. After which torments he should at the last (being risen againe) raigne w<sup>th</sup> great glayze ouer Israell. He died once, and dieth no more. Death hence-forth hath no more power ouer him, but he is ruler ouer it for euer. Where-vpon (sayth the prophet) who shall declare his age, or generation: or tell of the time of his raigne: when the Jewes supposed he had bin dead, and quite destroyed, then at the last he passed from time which perisheth, into eternitie which neuer shall haue end, and he rose from death into the glayze of the euerlasting ioy, and immortality.

Rom. 6.9.

This is that infinite merite of Christs passion, by which he deserued for vs forgiveness of all our sinnes, and euerlasting life. He was cut of, and taken away by his passion out of the land of the liuing, which liue here in this transitory life. Our life verely is miserable; and short; and alwaies carrieth death about with it, and is euery moment in danger of death, and hath death following it, euen as the shadow doth follow the body. But Christ then in his passion passed, from death to euerlasting life, where he doth now raigne our Lord, and King for euer, and euer.

*Ann.* And he saith Esay, the Lord made his sepulchre with the wicked, or, suffered him to be buried as the wicked:

*Vrb.* The prophet speaketh of the outward passion of Christ

Christ. Paul to the Gal. calleth him a *καταρα*, that is, cursed or malediction, and there he sayth that for our sakes he became accursed, as though he should say: although Christ, as touching his owne person was innocent, and that blessed seed of Abraham, against whom neither sin, nor death had any power, yet of his owne free will he became, in his outward man contemned, and *ἐν αὐτῷ* accursed, and suffered himselfe to be slaine bypon the crosse, for vs poore miserable sinners: this kind of death is due onely to those, who for their offences, and wicked life are condemned. He suffered this most shamefull death, & became for our cause the curse, that we, through him might obtaine blessednes.

Gal. 3. 13.  
Christ be.  
came accursed  
for vs.

Thus then, suffered hee on the crosse for great offences, where with all the blinded Jewes did most vniuersally charge him. They accused him of blasphemy and sedition, saying: that he trespassed against God, & Caesar, and so rightly deserved that cruell death: whereas indeed he suffered willingly for our sakes that vile ignominy, & false accusation, which they falsely forged against him. For he himselfe neuer sinned, neither could offend: but so was the will of our heauenly father. He spared not his dearely beloved sonne, that we (poore sinners) might by that his most shamefull, and contemptuous death, (but vnto vs sure saluation) be deliuered from all our sinnes.

Esaie teacheth in the words following, what commodity we haue by this miserable, & ignominious death of Christ, and he sayth: The figures or types of the sacrifices in Moses law are fulfilled by this only sacrifice of Christ. These be his words, when he shall spend his life for our sin, when he shall make his soule an offering for sin, or when he shall giue his life a sacrifice for sin, then shall he haue said, his age shall be prolonged: that is, when he shall haue offered himselfe by in sacrifice vpon the crosse to his heauenly father, for our sinnes, then shall he haue said, or children, that is faithfull beleauers in him. And his yeares shall bee so long that the life of him, and all faithful Christians shall be without end. It is otherwise with earthly kings, for they when they dye depart

## Christes Sermon,

depart from their kingdomes, and their successors possess them. But this our King of glory Christ, died another wholesome, and such kinde of death, by which he entereth into true life, and most mightily begeth the administration of his eternall kingdome.

And here againe is the resurrection of Christ, and faithfull Christians, foretold. For this is the right, and true ruling, gouerning, erection, and establishing of a kingdome, when the King erecteth such a kingdome as will neuer decay, in which the subjects alwayes haue continuall and perfect safety, protection, peace, surety, felicity, and all good things abundantly: and this can no earthly king doe. For all earthly kings dye, and their kingdoms perish and decay with them, as wee see all dominions, princely power, and kingdomes continue in this world but a while, and not for euer, but within a few ages, to come utterly to ruine. Whereupon Esay saith, that the will of the Lord is in his owne hand, or his determination, or purpose by the hand of Messias, shall haue prosperous success. For, what thing soeuer the father commanded Christ to doe for vs, all that hath he fully finished with perfection, yea with faithfulness, and to our great commodity: and he plainly declareth that this was done by Christs merit, where he saith, his soule was in paine: that is, he suffered much vexation, griefe, sorrow, & misery for our sake, but shall haue a great reward, or worthy hire. For, after so many tribulations he shall see those things which will make him full, that is, the Catholick church, or the true godly, who through sincere faith do openly honor Christ, glorifie Christ, preach Christ, and confesse the Lord Christ, and so highly esteem these his labors, miseries, and griefes, that they doubt nothing, but that by the same, they shall attain carrying saluation, peace, rest, and consolation. And therefore they will not be afraid to suffer temporall death for the glory of Christ. For they know that true righteousness, euermourning life, eternall saluation, & abundant treasures of all goodnes & felicity, are to be found in Christ Iesu.

Now

Now haue you heard how Christ bare our finnes, and satisfied for them. In the words following, Esay teacheth vs, how we may be iustified, and made partakers of that most hollesome passion, and merits of Christ. And he saith; his knowledge, or the vnderstanding of Christ, is the mean whereby we receiue and attain the great treasure. Wherefore (wise) if you beleue this prophery, to wit, that Iesus Christ the true sonne of God, God, and man, took away from you your finnes, satisfied for them, & offered him selfe as a sacrifice for you, and that he became your saviour, and hath by his miserable and innocent death reconciled you to God: These (I say) if you beleue, by this faith shall you receiue forgiveness of your finnes, and be reputed before God both iust and holy, as the Euangelists, and Apostles, and especially S. Peter, Paul, and Iohn, in euery place witnesse. This is the righteousness of Christians, to acknowledge and beleue that Christ is our onely Mediator, Saviour, and Redemer, whom God sent to take our sins upon him, and satisfie for them. Paul calleth this righteousness, the righteousness of faith; which standeth not on our merits, but on the merits of Christ. He therefore that knoweth Christ and beleueth that he is the true purger of finnes, and the destroyer of death, and apprehendeth him in his heart by true faith, and taketh him for his onely treasure of life, that man is iustified and saued. But hee which doth not beleue, is already condemned, for the Lord hath decreed this thing, & told it vs by his law, prophets, & euangelists, that he will haue mercy on vs, for nothing, neither in heauen nor earth, but by Christ, and so; Christ, for whose cause he will pardon our finnes, & giue vs euerlasting life, if we wil beleue in him. Act. 4. 13. Rom. 1. Gal. 2. 3.

And therefore not without a cause saith the prophet, hee shall beare their finnes, seeing that there is no other neither in heauen, nor earth, who can beare or purge our sins, but euen that Messiah: It followeth therefore undoubtedly, that no man can be iustified, saued, and deliuered from his finnes, vnlesse he beleue in this onely saviour Iesus Christ.

The knew-  
ledge as d vn-  
derstanding  
of Christ the  
righteous esse  
of all Christi-  
ans.

The righte-  
ousnesse of  
faith and how  
we are saued,

The righte-  
ousnesse of  
faith and how  
we are saued,

## Christes Sermon,

**Acts 7 52.**

Now then you heare that Christ is the seruant of God in the word of our redemption, and that he is therefore woꝝthily called righteous, because he only is iust, & iustifieth others, as S. Stephen calleth him. Wee iustifieth vs in his owne knowledge and vnderstanding, that is hee iustifieth vs, when we heare in the gospel that he only, & none other hath borne our sinnes: and when by sure sayth we retaine hit, and put all our trust in him both in life and death: and say both with heart and mouth, Christ only hath borne our wickednes, and died for our sinnes, and only is our righteousness before God: and this righteousness, (which we get thus by sayth,) because it is founded and built on Christ standeth fast and firme against the gates of hell.

*Anna.* As far then as I can heare, if I should be asked, how it cometh to passe that I being a sinner, am become righteous, thus I ought to answer: I am not righteous because I haue not sinned, or because I haue done many good deedes, or for that I haue satisfied for my sinnes, but I am righteous, because Christ hath borne my sinnes, in whom I beleue, and in whom I repose all my trust.

*Vrb.* You answer well, and soundly: and so haue all the Patriarkes, prophets, Apostles, and true Christians, from the beginning of the world to this day, beleued: neither is there any other beleefe, anayleable before God. He that beleueth not as you haue sayd, is damned: neither can there be any way found to saue him, though hee were couered with all the rowles of all the monkes in the world, and had all the good workes, meritts, crosses, sufferings, and penants in himselfe alone, that is, in the whole world.

For they all cannot anayle him, or help him, but hee must needs be a freyhand of hel, there to burne for euer, if he do not beleue as you say. wel let vs hold on. The prophet furthermore speaketh here of the fruit, and reward of Christs passion. And he saith it is an eternall triumph, or victory over sin, death, the world, and the deuill.

For Christ hath ouercome these cruel and bloody enemies,

and

Merites of  
Monkes, and  
friars help not  
in the worke  
of iustification



and hath deliuered his elected from them, and so haue receiued through the whole world generally for his inheritance a great, & glorious people, or a most beautiful church, which is his spirituall Kingdome. And this hath that the ignominious death of Christ done, because he bore our finnes, & suffered himselfe to be hanged betwene 2. thieves and prayed for transgressours, and sinners. as Paul sayth to the Hebrewes. Christ in the dayes of his flesh did offer vp prayers and supplications, with strong crying, and teares, vnto him that was able to saue him from death, and was also heard in that which he feared: and though he were the son yet learned he obedience by the things which he suffered: & being consecrate, was made the author of eternal saluation, vnto all them that obey him, and is called of God an high priest, after the order of Melchisedech.

Heb 5. 7.

*Anna.* What sayth Esaias of Christ in the 54. chapter.

*Isa.* In that chapter he describeth the kingdome of Christ in sayth, that is to say, the Catholike Church which in this world is vnder the crosse, poore, miserable, helpelesse, & base to behold. But he comforteth it, promising to help it, and enrich it, so that it shal become most populous with men of all sorts, from each side pressing into it, in so much that it shal bring forth an infinite multitude of children of grace, & haue many more sonnes, then the malapert Synagoge, though she seemed neuer so fruitfull. (and indeed she seemed fruitfull, for she had the law and many good workes, and workmongers, or work teachers, with all kind of merites) these be the prophets wordes. Reioyce thou barren that bearest not, burst out, and sing, thou that trauestst not, because the desolate hath more children then the married sayth the Lord. This comfort must also bee wel obserued, least taking offence at the small number of Christians, we be dismayed & fall from the faith. For the dayes wil come when the number of the faithful shal be great, and populous. Thus was Sara barren, but our God so blessed her, that she became the mother of many children, and a great people. To be short Abraham must needs, according to Gods promise in

Gen. 17. 6.

## Christes Sermon,

Gen. 17. 19.

Genesis, and according to the Etimology, and signification of his name, he made a father of many people, and heire of the earth. For his blessed seed, with all his blessings was also promised to the Gentiles. The prophet moreover bleth certaine families taken of tents, which are set vp & spread in the fieldes so largely, that many may dwell in them. Wherby he giueth vs to vnderstand that the church should be spread al abroad through the whol world: & that the day should come that the Gospel should be preached in all landes, & that they should receaue Christ. These be his words. Enlarge the place of thy tents, and stretch out thy cordes, and make fast thy stakes, for thou shalt increase on the right hand and on the left.

He promisetht moreover to the church Gentiles for inheritance. But not so that the Church should inherite the Gentiles, after a worldly manner of inheriting, as Kings of the earth inherite, and haue their people in subiection. For Christs kingdome is not of this world. It is a spirituall inheritance which the church by the Gospel getteth: & it shal dwell there, where before (through ignorance and incredulity) was a desert & wilderness as it were at Athens, where, before the Gospel came, they vnderstood nothing of God aright. But S. Paul conuerted many at that place, & taught them which came & beleued the Gospel the right sayth. And therefore sayth the prophet, thy seed shal possesse the Gentiles and dwell in the desolate citties.

The prophet also confirmeth that comfortable promise of Christ, signifying that although to the carnal eye, the church seemeth very small and little, and as though God had forsaken it, and that it were as a forlorne and perished thing, yet it should be great. For God shal be her spouse. Feare not for thou shalt not be ashamed neither shalt thou be confounded, for thou shalt not be put to shame: yea thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widdowhead any more: for he that made thee is thine husband, whose name is the Lord of Hostes: and thy redeemer the holy one of Israel, shall be called the God

God of he whole world, this is a spiritual marriage and we may haue great comfort in it.

S. Paul doth famously paint out and amplify this comfort in the Epistle to the Ephe. And he calleth it a great mystery that God himselfe would in mans nature bespouse vs to himselfe, & ioyne vs with him in the bond of marriage, whereby now we learn that whatsoeuer is Gods, is ours, and what is ours, the same doth God take away, and lay them al vpon himselfe, as they were his owne. Wee haue finnes and death, with the euerlasting curse and damnation. Christ hath righteousness life and saluation. So then those euil, hurtful, and deadly things of ours doth he ouercome destroy and take from vs, and in stead thereof hee freely giueth vs, all these other good treasures of his.

O noble and comfortable exchange.

Is not this (I pray you) an amiable, & sweet marriage? So then as an honest wife doth promise her selfe al happines of her husbands head, whom she hath euer found faithful and loyall: and as of the other side the good husband caringly loueth, cherisheth, and delighteth in such a wife: so standeth the case betwene God and vs. We may therefore be of good courage, and reioyce alwayes in the Lord, and not be dismayd in any extremity, either when sin troubleth our consciences, or when death terrifieth vs. For we shal not be confounded, we shall not be ashamed. For he that defendeth vs, both can, and will redreeme vs from all euils.

And note in this place that he sayth our redeemer (to wit, Christ) shal be called the God of the whole world, or God in al the earth. Heere we see the diuinity of Christ, and that men should acknowledge, and worship Christ through the whole world as true and only God.

And note this also, that the church loketh like a forsaken, and mourning woman, wheretypon we gather, that her exceeding great ioy is here in hope, but after this life her glory shal be made manifest. If then she must be sorrowful heere in the earth, Christ's kingdome is not a copposall

Rom. 8. 18.

## Christes Sermon,

or earthly kingdome, for he saith: But for all this the Lord hath called thee, being as a woman forsaken and afflicted in spirit, and as a young wife when thou wast refused, saith thy God. But for all this, there is no danger, for she shall not be utterly forsaken. The world counteth the church a forsaken, and miserable people: but God saith, in mine anger I hid my face from thee for a little season, but with everlasting mercy, have I had compassion on thee, saith the Lord thy redeemer. Note how friendly, and fayre the Lord speaketh to the Church, comforting her, and promising that her crosse, and sorrow should not continue alwaies, but her ioy, and fame shall neuer haue end. And so doth Paul comfort vs to the Romaines, and Corinthians. Esay addeth also a similitude, wherein he saith that God would shew his mercy vpon vs, and how hee would doe it. As he promised grace vnto Noe, saying that he would neuer after drowne the world with water, and he gaue him the raine-bow for a signe: So also will he firmly, and constantly performe to vs his promised grace: these be the prophets words. For it is vnto me as the waters of Noe, for as I haue sworne that the waters of Noe should no more goe ouer the earth, so haue I sworn, that I would not be angry with thee, nor rebuke thee: for the mountaines shall remoue, and the hills shall fall downe, but my mercy shall not depart from thee, neither shall the couenant of my peace, fall away saith the Lord, that hath compassion on thee.

Which is thus much to say. Although thy aduersaries be strong, yet shall they not be able to hurt or destroy thee. They shall feare, fall, and vanish away, but my grace, and health shall not be remoued, but remaine for euer. For I haue made a couenant of grace with thee. This is a comfortable word, that the Lord saith he will not be our iudge, but our mercifull Father. And yet the afflictions of the church shall not onely be short, but they shall serue to this end, to increase, and multiply the faithfull. The more the church is afflicted, the more fruitfully it increaseth. For the Lord doth with it as the quarriers, or rough masons doe with

Rom 8.  
2. Cor. 4.

A great and  
notable com-  
fort.

The cause  
why we be  
troupled and  
troubled.

- With the rough stones of bricke, which they chop, and beu with their maillet now on this side, then of that, striking of the knobs, that they may make them square, and fit for the building: so doth the crosse beu, and cut the old man with his lusts and concupiscence: and this is the cause that God suffereth his church to be afflicted, crossed, and persecuted, to make it by crossing it a goodly faire kingdome, all of precious stones, to wit, Christians, which are taught of God.

For the Christian mans art, and science is the Gospell, which reason hath not found, nay, it cannot conceaue it. The Christi-  
ans art.  
For the Gospell is not naturally ingrafted in our reason, it is not borne with vs as the law is, but the holy ghost, by whome it is sent from heauen vnto the earth, must teach vs by the preaching, or ministry of the word. In this kingdome shal be true peace with God, through faith in Christ, that the Church in all kinds of afflictions, may haue wher- in to comfort her selfe, and to pacifie her conscience, seeing God him-selfe is her forginer. And true godly workes of righteounesse, in deed follow this peace, as the words following doe import.

O thou afflicted, tossed with tempests, that hast no comfort, behold, I will lay thy stones with the carbuncle, and lay The beauty of  
the church.  
thy foundations with Saffres, I will make thy windowes of the Emeralds, and thy gates shining stones, and all thy borders of pleasant stones, and all thy Children shall be taught of the Lord and much peace shall be to thy Children. In righteounesse shalt thou be established, and be far from oppression, For thou shalt not feare it, and from feare, for it shall not come neare thee. Behold the enemy shall gather him-selfe, but without me who-so-euer shall gather him-selfe in thee, against thee shall fall.

All these things are spirituallly wrought in the hearts and consciences of the godly, and shall at last be fulfilled in the day of redemption. The Iewes looke for a Ierusalem, that should be builded of perles, Iemins, and pretious stones, & they expounde this promise carnally, of an earthly building, but Esay speaketh in this place of a spirituall building,

## Christs Sermon

building, and spirituall stones. When we heare, and be-  
lieue the Gospell, then are we by the word, and faith, built  
vpon that our pretious corner stone, and rocke Christ,  
that we may be the holy Citty of God, which he himselſe  
doth build, and in which he doth dwell. He that is a stone  
and Citizen of this Citty, he is in safety: sinne, death, and  
Sathan cannot hurt him: for God himselſe is there the  
quarrier, and maister mason.

Esaie in many chapters hath playnely set downe what  
Christ, and what his ministry is, and sayth, that Christs  
Church, or kingdome is not an earthly kingdome, but a  
congregation of the faithfull in spirit, which beleeue the  
Gospell, and hold, and depend in this life of the word of  
God, and not of the visible things of this world. For there  
is another world, and another earth prepared for the chil-  
dren of God, wherein nothing dwelleth but righteousness it  
selfe. They seeke a Citty to come, because in this world  
they haue no place of continuance. And least they should  
be offended at the crosse, or faint in so great affliction, and  
least in the heat of persecution, and in the tossing tempests  
of temptation, they should say with them selues, wee shall  
perish and be vndon, he comforteth them with most sweet  
and fatherly promises, saying, that he wil be with them in  
all their dangers, & readily helpe them in all their miseries.

Saying then the kingdome of Christ is a hidden king-  
dome of faith vnder the crosse, it is needfull that wee lay  
good handfast hold of the word of God, & with it confirme,  
comfort, recreate, refresh and helpe our selues. And there-  
fore Esaie doth counsaile, and exhort the Church of Christ,  
that it should diligently heare, & in heart lay vp, the word  
of God: in which great and infinite treasures, (to wit) e-  
ternall living righteousness, peace, ioy, health, and life are of-  
fered, and freely giuen vs, without our desert. And these be  
his words O euery one that thirsteth come ye to the waters,  
and ye that haue no siluer, come buy and eate: come I say  
buy wine, and milke without money, and siluer, wherefore  
doe you lay out siluer, and not for bread, and yet labour  
with-

2. Pet. 3. 13.  
Apoc. 2. 1. 1.

Heb. 13. 14.

Needfull to  
know the  
word and  
promises,

Esa. 55. 1.

A sweet ex-  
hortation.



without beeing satisfied. So here how sweetly God allureth, and draweth vs to his word & heavenly treasures. He calleth his word water, euen water of that euerlasting and liuely fountaine of which Iohn speaking sayth, that it quenched eternall thirst, and that it refresheth, and recreateth vs in all our drought, and heate of persecution, and affliction, which is the true water of comfort, and life, wherewith we repaire & refresh our selues in all distresse both of body and soule.

Iohn. 4. 1.

He calleth it wine, and also milke, for that it giueth comfort and consolation, as well to the old, as to the yong, to the weake, as to the strong: and because it quickneth, and refresheth the troubled conscience: and because it nourisheth vs to euerlasting life, and feedeth vs with liuely food. Here he excludeth no man, he sayth, Whosoever hungeth, and thirsteth for true righteousness onely, let him come, as for mony, and mony worth, he hath no neede, onely let him come. This water, this wine, and this milke, are most pleasaunt to all the poore in spirite, as Christ saith in Mathew.

The pharises, and Zuscitaries sell righteousness, Math 11.  
workes, and spirituall comfort very deere. But here in the word of God, they are all geuen gratis. Whosoever seeketh peace of conscience, and righteousness, otherwhere then in the gospell, they lay out their mony, where there is no bread, because gods promise is the bread, by which we liue before god. It followeth in the prophet. Harken diligently vnto me, and eate that which is good, and let your soule delight in fatnes. Encline your eares, and come vnto me. Here, and your soule shall liue, and I will make an euerlasting conuenant with you, euen the sure mercies of Dauid. Behold I giue him for a witness to the people, for a prince, and a Maister vnto the people. Behold thou shalt call a nation that thou knowest not, and a nation that knew not thee shall run vnto thee, because of the Lord thy God, and the holy one of Israel. For hee hath glorified thee. In these wordes Esayas doth teach what great, & infinite

Who lay out  
their mony  
for naught.

fruite

## Christs Sermon

fruit we reape of the word of God, to wit, euen life it selfe.

Ioh 8 52.

In the word of God is contained the pleasant consolation, meat, and drink of the soule: he that belueth it hath life, and doth not tast of the eternal death. It is the word of grace, and truth, whatsoeuer it promiseth is firme, certaine and sure, and must needs come to passe. And that he may better stirre vp our mindes, and strengthen vs with greater comfort, he calleth it the promise of grace in Christ, and couenant with David, whereof you haue heard in the Psalmes.

Psalm: 87. 4

Euen the god  
liest of al som  
times weake  
and off-and.  
Rom 8. 1.

This is that new testament, the couenant of grace betwene God, and all the faithfull which in true faith apprehend, and take hold of Christ the true David, from which God shal neuer turne his face, and mercy. And although yea euen the true Godly themselves be here weak, & not altogether perfect, yet for Christs sake, vnto whom they are ingrafted in fayth, there is no damnation to them. If this couenant depended vpon our good woorkes, so that only we should thinke God to be at one with vs, so long as we are iust and without sin before him, then indeed, the whole state of our saluation were vncertaine. For no man at all in this flesh doth liue without sinne. But our Saluation hath a more sound, and firme foundation, euen the grace & truth of God. Here hee promiseth forgiveness of sinnes of his mere grace, & what of his grace he promiseth in faithfulness he performeth. Wherefore Paul hath a noble saying. Righteousnes is by faith, that it might come by grace, and the promise might bee sure to al the people, not to that onely which is of the Law, but also to that which is of the rayth of Abraham who is the father of vs all. It followeth in the prophet, that hee hath giuen the true David, euen Christ the son of David for a witness. For he teacheth and preacheth the Gospel.

Rom. 4. 16.

The prophet also saith that God gaue him to be a Captaine, Warrier, and Emperour, or lawgiuer to the Gentiles, which is as much to say, as Christ should bee the Doctor, and king of the Gentiles, which Gentiles as the Gospell  
wit.

• witnesseth, shall see how obstinate, rebellious, and unbel-  
 leuing a kinde of people the Jewes be, which obstinately  
 refused their owne flesh, and blood, Iesus Christ the true  
 Messias, and utterly, and contemptuously reiected him,  
 whom aboute all men they ought to haue receaued, and ho-  
 noured. Paule sayth to the blinded Jewes, It was necessary  
 that the word of God should first haue bene spoken vnto  
 you, but seeing yee put it from you, and iudge your selues vn-  
 worthy of euerlasting life, loe we turne to the Gentiles, for  
 so hath the Lord commanded vs. &c.

Acts. 13. 46

And againe he said to the Jewes at Rome, that would  
 not beleue the Gospell. Be it knowne therefore vnto you  
 that this saluation of God is sent to the Gentiles and they  
 shall heare it. Esaias also doth plainly promise, that Christ  
 should be the redeemer of Sion, (that is to say, of such of the  
 Jewes as be elect:) so that all shall not be condemned, al-  
 though they be fallen into most greivous, horrible, and  
 long blindnesse, and God also promiseth, that he will not  
 take his word and holy spirite from the Church. For as  
 Mathew sayth, Christ shall tarry alway with vs. So also  
 saith Esay, And the redeemer shall come to Sion, and vnto  
 them that turne from iniquity in Iacob, saith the Lord. And  
 I will make this my couenant with them saith the Lord. My  
 spirit, which is vpon thee, and my worde, which I haue put in  
 thy mouth, shall not depart out of thy mouth, nor out of thy  
 mouth, nor out of the mouth of the seede of thy seed, saith  
 the Lord from henceforth, euen for euer.

Acts. 28. 28.

Esay. 59. 20.

Mat. 28. 20.

• Anna. As this the prophesie, which Paul reciteth in the  
 11. of the Romans, wher he comforteth the Jewes saying,  
 that many of them shall be conuerted before the last day:

The Jewes  
 shall be come  
 Christians be-  
 fore the last  
 day.

• Vrb. It is the same, and he speaketh mystically to the  
 Gentiles, that they should not utterly contemne the rem-  
 nant of the Jewes, or dispaire of their saluation, saying.  
 Partly obstinacy is come to Israel, vntil the fulnesse of the  
 Gentiles, become in, & so al Israel, shall be saued. As it is writ-  
 ten. The deliuerer shall come out of Sion, and shall turne away  
 the vngodlines from Iacob. And this is my couenant to them  
 when

Rom. 11. 25.

## Christs Sermon

when I shal take away their sinnes. As concerning the Gospel they are enemies for your sakes. But as touching the election they are beloved for the fathers sake. Out of all these propheties might Cleophas and his fellow haue drawne some comfort & known that Christs kingdom was spiritual. But to go on, mark how sweetly, pleasantly and graciously, Esaias prophesieth of the kingdom of Christ, saying that it should by preaching be enlarged, and spread all a broad, & that there is no life but only in the church, & that he which refuseth to be of this spiritual kingdome is damned. The prophets vse very much figuratine and borrowed speeches, we must therefore bee acquainted with their phrase of speaking. These then be his words in the 60<sup>th</sup> chapter. Arise O Ierusalem: Be bright for thy light is come, and the glory of the Lord is risen vpon thee. This light is the Gospel, the glory of God, and the gifts of the eternall treasures, as wisdom, security, health, and life. It followeth. For behold darknes shal couer the earth, and grosse darknesse the people. But the Lord shal arise vpon thee, and his glory shal be seen vpon thee. And the Gentiles shal walk in thy light. And kings at the brightnes of thy rising vp. Lift vp thine eyes, round about, and behold all these are gathered and come to thee, Thy sonnes, that is to say the faithful in Christ, shal come from far, That is to say, in all the parts of the wide world, shal the Gospel be taught, & the people shal be loue in Christ, & thy daughters shal be nourished at thy side, I then thou shalt see, and shine, thine heart shal be astonied, and enlarged because the multitude of the Seaes shal be conuerted vnto thee. That is to say the Gentiles that inhabite the Ilands and all the Sea-coasts. And the riches of the Gentiles shal come vnto thee. This prophetic was then fulfilled: When the Gentiles in Spayne, France, Italy, Greece, Asia, Sicilia, Africa, Egypt, Cyprus, Creet, Rhodes, Linonia, Bozrus, or Buzus, Pomerizans, lower Germany about the west sea, Scotland, England, Ireland, Island, and in other contries and places, were conuerted by the preaching of the gospel. The multitude of Camels shal couer thee.

That

If y 60 1.

A prophetic  
of in lands  
calling to the  
Gosp. l.

That is, the people of the east which abound in Camels-  
 that also come to the heavenly Jerusalem. The Dromeda-  
 ries of Midian, and Ephath. That is the people about the  
 red sea, and they of Arabia that beleue in Christ. All they  
 of Sheba shal come, they shal bring gold, and incense, and  
 shew forth the prayes of the Lord. All the sheep of Kedar  
 shal be gathered vnto thee, the Rams of Nebaioth shal serue  
 thee. By Sheba is ment the people on the right hand of the  
 East. By Kedar and Debayooth, those that be on the left  
 hand. He saith that these should serue the church, and ga-  
 ther themselves together to it, and should preach and glo-  
 rifie Christ, as our only Saviour. They shal come vp to be  
 accepted vpon mine Altar. This is fulfilled when the prea-  
 chers of the word of God conuert the people, so that they  
 mortifie the old man, and willingly submit themselves to  
 the crosse, and so offer vp and sacrifice themselves to God  
 through Christ our Altar. And I wil beautifie the house of  
 my glory. That is I wil enrich and beautifie my church,  
 my spirituall Temple, with al kind of giftes of the holy  
 Ghost. It followeth who are these that flye like a cloud, and  
 as the doves to their windowes? These wordes bee figura-  
 tinely spoken. The cloudes be the Apostles, who are very  
 fruitful. For they bring the sweet shewes of the word of  
 God. And they were swift as the cloudes, and as doves,  
 for they did flye to al people in al parts of the world, that  
 they might preach to the Gospel. It followeth. Surely  
 the lles shal wayt for me, and the ships of Tarshish, as at the  
 beginning, that they may bring thy sonnes from farre, and  
 their siluer, and their gold with them, vnto the name of the  
 Lord thy God, and to the holy one of Israel, because hee  
 hath glorified thee, and the sons of strangers shal build vp  
 thy walles, and their kings shal minister vnto thee. That is,  
 men shal greedily, & earnestly desire the gospel as the on-  
 ly comfort of their sad & troubled consciences. And they shal  
 frankly lay out their substance, and goods, to help to set  
 out, and publish abroad the name of the Lord: and to  
 preserue, and deliuer the miserable, and afflicted men.

These

## Christs Sermon

These children of strangers (or strangers) be the doctors of the gentils in the church, such as Athanasius, Nazianzenus, Cyrillus, Chrysostomus, Augustine, Hillary, and others which builded the church by their writing, and preaching.

Esai. 6. 10.

A fatherly  
correction.

Esay. 60. 11.  
The Church  
cannot be o-  
uer throwne.

It followeth, In my wrath I smote thee, but in my mercy I had compassion on thee. That is, thou hast now some sinnes, and it is necessary thou shouldest in this life be beaten, and chastened with a fatherly rod, and suffer affliction. But this yet is a fatherly anger. For all thy affliction shall be for thy profit, and health, that thou be not damned with this wicked world. Under the coppy of this sayned angry countenance, lyeth hid a fatherly grace, and great good wil: as if he should say, I will not kill thee, but I will smite thee, and chastise thee. that thou maiest liue. It followeth, Therefore thy gates shall be open continually neither day nor night shall they bee shut, that men may bring vnto thee the riches of the gentils, and that their Kings may be brought. For the nation, and Kingdome that wil not serue thee shall perish, and those nations shall be vtterly destroyed. That is, although thou be enuironed with many enemies, which all seeke thy life, and threaten thy death: yet shalt thou be safe, and without danger, euen as a fortified and well defended citty, which shutteth not her gates, and feareth not her enemy. This is our security, that we haue in the spirit. Neither can al the enemies of Christ (though they ioyne hands, & lay their heads together) subuert, or destroy the church of the Godly, though they neuer so sore afflict their bodies, and take away their gods. The church is as a citty that lyeth alway open. For, it euer and at all times receiueth, and waiteth for all that repent, and giue their names to Christ, and come into this citty: for it hath this promise, that it shall increase euen vnto the last day. The word, and the Sacraments be and are euer to be found in the church, by which if we conuert, we haue remission of sins: neither be these truly found in any place, but in the church. We that is not a christian, or a citizen of this citty, is finally condemned.



It followeth in the text. The glory of Lybanus shal come to thee; the Firre tree, the Elme, & the Boxe tree together, to beautifie the place of my Sanctuary. For I wil glorifie the place of my seat. That is in whatsoener excellent, and famous thing the Synagogue of the Iewes had before time excelled other nations, as in the sacred scripture the knowledge of God, the promise of grace, Christ, righteousness, & true hope of saluatiō, with al those wil I now blesse Christs church. It followeth. The sonnes also of them that afflicted thee, shal come, and bow vnto thee: and al they that despise thee shal fall downe at the soles of thy feet: and they shal call thee the citty of the lord, Syon of the holy one of Israel. Whereas thou hast beene forsaken, & hated, so that no man went by thee, I wil make thee an eternal glory, & a ioy from generation to generation. Thou shalt also suck the breasts of Kings: and thou shalt know that I the Lord am thy Sauour and thy redeemer, the mighty one of Iacob. That is harken my church. Those which now persecute thee, and so bitterly reuile thee shal once be conuerted to the Catholike fayth and shal well know, that thou, euen thou art the citty of God, and the true Syon. And loke how desolate thou wast (as forsaken for a little time), so shalt thou now be highly exalted to great glory.

Esay 60. 14.

And where he figuratiuely speaketh of milke, thereby he giueth vs to vnderstand, that euen as mothers do with wel to their dierly beloued babes; cherish them, foster them, and nourish them: euen so shal the Gentiles shew exceeding great curtesie and kindnes to the church, and by al means study to profit, and further it. Here now must you note, that though the church outwardly appear despised & foully deformed, yet wil god preserve it and defend it, that he may highly magnifie, exalt, and glorifie it. But this is chesely done in Spirit, and this spiritual glory of the church doth very far excel al the beauty of the world.

Furthermore those shal be highly honored, which in this world were despised, & persecuted. were not the Apostles &

Apostles

## Christes Sermon,

Esay 60. 17.

Partirs (I pray you) utterly contemned: and yet the remembrance of them is now yearly celebrated with all solemnity and joy. And they are called (as indeed they are) the deare friends of God, & most holy and happy soules. And whence haue we this estimation: verily because God himselfe is our sauour, and the strong and almighty one, our redeemer. How now can wee miscarry hauing this Saviour and redeemer alwayes with vs, & on our side? It followeth, For bras wil I bring gold, and for Iron wil I bring silver, and for wood, bras, and for stones, Iron. I wil also make thy government peace and thy exactors righteousness. Violence shal no more be heard of in thy land, neither desolation, nor destruction, within thy borders, but thou shalt call saluation thy walles, and prayse thy gates. Thou shalt haue no more sun to shine by day, naither shal the brightnes of the moone shine vnto thee, For the Lord shal be thine euermaking light, and thy God, thy glory. Thy sun shal neuer go downe, neither shal thy moone be hid. For the Lord shal be thy euermaking light, and the dayes of thy sorrow shal be ended. Thy people also shal be al righteous. They shal possesse the land for ever. The grasse of my planting shal be the work of my handes, that I may be glorified, a little one shal become as a thousand and a small one as a strong nation, I the Lord wil hasten it in due time.

That is to say giue care (my church) if for my sake thou loose any thing or be despised, it shal be manifoldly and abundantly restozed thee, and thou shalt be recompenced with heauenly treasures. Thou shalt become mighty and glorious, Thou shalt haue faithful bishops, and doctors, which shall godly and diligently teach, both spirituall and temporal peace, so that the godly may liue, and be at rest, and peace, both inwardly in their hearts with God, and outwardly with their neighbors. The Lord shal so marvellously defend thee, that thy Inhabitants and citizens, may for ever sit secure, and safe. But this must be understood in this life, of the spiritual security and peace.

Thou shalt call thy walles saluation, seeing thou hast within thee

- thee this so sure and certaine an ayd, and defence against all the assaults of the enemies, a defence I say, much surer then the world either hath or can giue. And thou shalt call thy gates prayse, because the true and marueilous great riches of gods graces, shal be so plainly taught, and understood in thee, that by them al Christian men may be moued to laud, and prayse the Lord, without ceasing for all his giftes both tempozall and spirituall, which this wicked and brigodly world doth not so much as acknowledge, so far is it from giuing God thanks, & prayse for them. Only the faithful in Christ be they that do this, & they sing both in spirit and mouth, and desire alwayes so to sing, as witnesseth the Psalmist, saying: blessed are they that dwell in thine house (O Lord) for they will euer praise thee.

A property of  
the godly.

Psal. 8.4.4.

And least we should look for a corpozall citty, and an earthly kingdome at Christs hands, as doe the blinded Jewes, & foolish Chelists, the Prophet saith in the words following, that this corpozal and visible sun, shal not make the gates, and walles of this citty visible to be sene with bodily eyes in the brightnes, and light of the sunne. There must bee a much clearer light for the beholding of this citty. God himselfe shal shine in this citty, as the visible sun, & shal lighten our hearts with the gospel. And by this light may we see al those great things and excellent benefits, which God hath promised to his church.

Hereby also know we, that the catholike church, and the kingdome of Christ is not a visible kingdome. For these worldly kingdomes, dominions, or polittik powers, may be beholden in al their regall pompe, with corpozall eyes. But the church, and the beauty thereof cannot be sene, but with spiritual eyes, for another kind of sun must shine in it, then doth in this world.

But now mark what excellent and comfortable promises we haue in Christ. The sun of Christs kingdome shal not go downe. This visible sun on the day time hauing run his course, doth euery day goe downe, and hides himselfe

## Christes Sermon,

Christ so fa-  
keth not his  
w. teily.

Our state in  
heauen,

till the next morning. But our summe of righteousnesse ry-  
sceth, and shineth to vs for euer. For Christ the sun of righ-  
teousnesse ryseth, and shineth to vs by his gospell, and  
shall neuer goe downe from his elected. For though neuer  
so great a cloud of temptation darken this sun, yet shall it  
not utterly goe from vs, but at the last day of redemption  
it shall appeare, and shine vnto vs most clere, where nei-  
ther cloud of affliction, ignorance, or incredulity can couer,  
hinder, or blemish his brightnes. Then at the last shall be  
scene the fulfilling of the great promises of the peace, health  
and ioy of the church. When Christ our euermore light  
shall be made manifest, then shall we see him face to face,  
then shall our afflictions end, and then shall the day of eter-  
nall glory appeare to the children of God.

Note also here that in the church or kingdome of Christ,  
these shall be none but iust men. Here in the world, godly,  
and vngodly dwell, and are mixt together, but in the true  
church, the congregation of Christians in the spirit is such  
that there is not one vngodly person. For in the last day  
the vngodly saythles shall be euen corporally seperated for  
euer from the godly.

The fantastickall & mad rabble of Anabaptists, suppose that  
they can gather together al the godly, into some earthly citi-  
ty, and that they should so corporally fulfil this promise.  
But their conate shall be frustrate, they shall labour in vain  
it cannot be so in this earth, while this life lasteth.

Rom 8.

At the last day the tares shall be seperated from the wheat  
But here in this earth the vngodly (as theeues and robbers  
in a kingdome which abuse all creatures, & with violence,  
and iniury possesse, and ceaze al things into their hands,)  
are mixed with the godly vntil the last day. But the godly  
shall raigne with Christ, in heauen and earth. God shall ex-  
cellently and branely burnish the earth, & visible creature,  
& shall giue it a new shape, & marueilously beautifie it, that  
the children of God may enioy it.

2. Pet 2. 13.

And thus shall the Godly inherite, and possesse

a new heaven, and a new earth, in which righteousness shall dwell, as Peter saith.

2 Pet. 2. 13.

But how shall they come to so great a glory? And why shall they haue it? Euen therefore shall they haue it, as Esay saith, because they are the bud, or bowes, or yong plant, which the Lord himselfe hath planted with his own hand, because he hath renued in vs the Image of God, by his word, and his spirit, and hath made vs new men, and a new creature in Christ. In the end of this chap. Esay promisseth it shall come to passe, that though the Church be small, and rare, yet shall it so increase, that an innumerable, and infinite number of people, shall receiue the faith of Christ. And least (when we see the true godly persecuted and slaine on heapes, and the world swarmed with a great multitude of vngodly, and worldlings, and the church, in comparison of the world, but little and straight) we should something doubt how this should come to passe. In his conclusion he saith, that it is not mans deed, thus gloriously to exalt the kingdom of Christ, but God himselfe shall doe it in his due time. For to see the gospell taught, men beleue such hidden miseries, and beleauers of Gods promises, to relinquish, and contemne this world, and valiantly by death to confesse Christ, passeth all mans reason, wisdom, and worldly power. These must needs be the workes of the mighty God, which by his power and spirit both work them, preserve them, and increase them in vs.

Againe, you may gather out of this prophetic, that the kingdom of Christ is spirituall, and eternall, and that it behoued him to rise againe from death, if he should be the somme, and euermourning light of the godly, and that we also shall rise againe, that we may in the life to come receiue, & for euer enjoy all these great promises made in the prophets. Whosoever beleueth this, sorroweth not as did Cleophas and his companion. For he knoweth that Christ shall come to deliuer Israel, and aduance it to glory. But this glory is not seen in this frail life, it is here but in hope, but after this life we shall see, & haue it in eternal & perfect possession.

## Christes Sermon,

Now shall you heare what Esay prophesieth of the church of vs christians, and of Christ the Saviour of the church, how that he shall come in Syon, and iustifie the Gentils: How euen the very Gentils shall receiue Messias, how he shall giue this church, faithfull bishops and pastors, & how he shall gloriously beautifie it, and diligently conserue it, as his onely beloued spouse. Whereby all men may plainly see, that though the church be here crossed, to the end it may be made like her Lord and King, yet is she not forsaken of God. And thus he saith in the 62. chapter. For Sions sake, I will not hold my tongue, and for Hierusalems sake I will not rest, vntill the righteousness thereof breake forth as the light, and the saluation thereof as a burning lampe. And the Gentiles shall see thy righteousness, and all kings thy glory, and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crowne of glory, in the hand of the Lord, & a royall diadem in the hand of thy God. It shall no more be said vnto thee, forsaken, neither shall it be said any more to thy land, desolate, But thou shalt be called *Hephzibah*. That is to say, my delight in her, and thy land *Benlah*. That is to say: inhabited. For the Lord delighteth in thee, and thy land shall have a husband. For as a yong man marieth a virgin, so shall thy sons marry thee: and as a bridegrome is glad of the bride, so shall thy God reioice ouer thee.

Here the prophet saith, a great part of men regard neither God, nor Christ, and yet shall the elect, seeke for the spirituall, and true Sion, and waight for Christ their onely Saviour. But seeing the Church lieth open to Sathans persecutions, and of him is afflicted, and wasted, it hath great need to be comforted.

Therefore he saith, I will not keepe silence, but I will teach Christ continually, vntill he come. For Christ, as Paul  
 1 Cor. 1.30. twitneseth, is the onely righteousness of Sion, or of the spirituall Hierusalem. And hee is the onely saluation of the Church, as the Euangelists, and Apostles teach in euery place. Esay therfore teacheth of none but Christ Iesus, whom God sent vs to be our Saviour, that both Iewes & Gentils might



might enjoy, and be partakers of this his benefite: as it hath bin fulfilled in all places, euer since the apostles time. And this new name here spoken of, is nothing els, but that Gods people is now called the Church of the sonne of God, and the true and heavenly Hierusalem, which is the mother of all the elected saints.

The new  
name.

And here behold how pretious, and deare a darling, the Church is to God, our god and faithfull father. For the prophet calleth it a crowne of glory, the world counted the godly, as vngodly, as foles, as doubtles, as outcasts, and as scourings of all things, and euery man did scoffe, mocke, scorne, and iniury them at their pleasure. But the Church hath here an other manner of name, for it is called a beloved, precious, and glorious crowne, my delight is in her, and a people that hath a God, that will not forget them. These be most comfortable promises, when wee be vnder the crosse: But they must bee stedfastly beloued, or else they little auaille. For it is most certaine (although in this world we be contemned, and afflicted) that God yet loueth so dearely and well, that all the creatures of the world are compelled to serue, and help vs, euen then, when the world supposeth they most torment vs. Yea the Angels in heauen care for, cherish, and defend vs, and God himselfe beareth vs in his armes, as doth the louing Father his onely beloued childe.

Comfort vnder  
the crosse.

But now consider this great worke of the loue of God, I meane the passion of Christ, and that God became man for vs. All these things hee did for the Church, to the end, that hauing deliuered them by this meanes from all euils he might bring them to health, and life euermlasting. How could he declare, and shew a more fatherly loue, and good will to his Church, then hee hath done in deliuering, his onely begotten sonne vnto death for it, that hee might deliuer it, when as yet it was his enemy.

Though this infirmity, soze temptation, & crosse of ours in this world, appeare outwardly, horrible, and detestable, yet in deed they are nothing els, but a Fatherly rod, where-

Rom. 5. 2.

## Christes Sermon,

Trouble and  
 vexation a  
 signe that we  
 be gods chil-  
 dren.

with he correcteth, amendeth, and refoꝛmeth his dearly beloued children. As foꝛ the gloꝛy, which in the day of redemption shal be reuealed vnto vs, I wil now say nothing of it, but then it shal appeare how dearly God loued his church. And then shall it be sene, that this tempozal troble which we Christians haue heare, is a certaine signe of Gods great goodwill, and true fatherly loue towards vs. Esay his wordes sáme to sound, as though he spake of that earthly Ierusalem, in the land of Canaan. And the pꝛophet beholding the church with spiritual eyes, is compelled, to speake as if he spake of these earthly things because they were figures of the true and heauenly Ierusalem, and land of righteousness.

As Peter, and Paul, doe sufficiently witnes, prescribing vs a sure rule, how to vnderstand the pꝛophets aright, when they speake of Christ, and his kingdome the church. Note also that Esay calleth the church such a crowne, as is in the hand of the Lord, oꝛ which is carried in the Lords hand. Which is as much to say, as the Church is a spirituall kingdome, which God himselfe doth gouerne and rule. It is also a crowne of gloꝛy, oꝛ a glorious crowne in the hand of the Lord, because it doth not appeare glorious in the eyes of the world, And whereas the pꝛophet taketh his similitude of a marriage, and of sayth giuen betweene man, and wife, that is very comfortable.

Esay 62. 6.

So, hèreby we learne how dearly, tenderly, & inwardly God loueth vs, & what infinite treasures we shal receiue of him. Foꝛ we know that the bridegroom makes his bzide partaker of al he hath: It followeth. I haue set watchmen vpon thy walles O Ierusalem, which all the day and al the night continually shal not cease. Ye that are mindful of the Lord keepe ye silence, and giue him no rest til he repaire and set vp Ierusalem, the prayse of the world.

The watchmen are the faithfull preachers of Gods word which watch and take paines in the church, in prayer & doctrine, leaſt Satan that deadly enemy by his false pꝛophets should deceiue & overcome the. And these preachers alwayes

allwayes preach true repentance and the grace of God in Christ, and they diligently by their exhortations and sermons, teach vs the knowledge of God, & our sinnes, and to giue God thanks, for all his unspeakeable benefites. *Esay 61. 8.*

It followeth. The Lord hath sworne by his right hand, and by his strong arme, surely I wil no more giue thy corne to be meat to thine enemies: and surely the sonnes of strangers shal not drinke thy wine, for the which thou hast labored: But they that haue gathered it shal eat it, and prayse the Lord, & the gatherers thereof shal drinke it in the courts of my sanctuary. This is spoken, and ment of the spiritual corne and wine. And this is the meaning thereof. It can not be but the word, which these preachers teach, should take place, & after it shal follow and rise the fruit of faith, which appeareth not at all in the vngodly. These courts that he speaketh of is the Congregation or church of Christians, or the godly among whom the gospel is purely taught, where mens consciences were pacified, quieted, merry, & pleasant in the Lord, when the inward man saileth peace, tranquillity quietnes, security, felicity, and perfect pleasure in the word of God. None of the godly either saile or haue tast of this pleasure. And least we should any thing doubt of this promise, he bindeth it with an oth, that we shal haue those thinges which hee promiseth. It followeth in the fert.

The vngodly men haue no part of Gods peace.

Go through, go through the gates, prepare you the way for the people. Cast vp, cast vp the way & gather out the siones, and set vp a standerd for the people. Behold the Lord hath proclaimed vnto the ends of the world,

Tel the daughter Syon, Behold thy Sauour commeth, behold his wages is with him, and his worke is before him and they shal cal them the holy people, the redeemer of the lord. And thou shalt be named a city sought out & not forsaken. In these words the prophet commandeth, that the word of the Gospel should be diligently, painfully and continually taught in al places, where men bes to heare it. The gates of the church do stand alway open, all thinges are now

*Esay 62. 10.*

## Christ's Sermon

now ready, there lacketh nothing, but that you diligently  
 heare & beleue the doctrine of the word: & that ye remove  
 take vp and sweep away al things whatsoever hinder the  
 course and increase of the Gospel, that it may haue better  
 successe. Preach you Christ crucified, & he shal by his spi-  
 rit gather, and draw al men vnto him. To be short, the  
 Gospel ought to be published and preached througħ all the  
 world. Tel the daughter Sion, that is, you must declare  
 to al the elect, both Iewes, and Gentiles that their Savi-  
 our Christ Iesus is at hand, and whatsoever he promisseth  
 or enterpriseth for the saving of his people (that is to say)  
 the spiritual Sion, the same he mightely performeth.

For the captivity wherein hee was, and the passion which  
 he suffered, is our redemption and saluation, & his death  
 is our life. And though Syon, that is the church, be counted  
 but base and vild in the eyes of the world, yet shal it be glo-  
 rious, famous, and of great dignity before God, and it shal  
 haue this worthy name, and title, to be called the holy peo-  
 ple of God, whom God himselfe in mans nature, which he  
 took vpon him, hath redeemed.

The catholike  
 church,

And although the world supposeth that God hath reiec-  
 ted and forsaken the church, and that God himselfe is sore  
 displeased with it, because they see it in misery, calamity,  
 and vnder the crosse, yet neuertheles shal it both be called  
 and indeed be found that perfect citie of God, which God  
 in no case can forsake. And here you see the articles of the  
 creed. I beleue the holy Catholike Church, the communion  
 of saints. For, he that beleueth in Christ, is a Cittizen in  
 this Citie, and a saint in Christ, which forgiveth our sins,  
 and sanctifieth the church by his word and holy spirit.

Now then, if you wil not haue this work of Christ our  
 Saviour to bee fruitles, it is necessary, that the gospel  
 should be preached in al the world, & that there should be  
 in al places faithful beleuers in Christ, & that the same be-  
 leuers be deliuered from death, to the end the church may  
 be made this beautilful citie, & faire dwelling, or house of  
 God, which he cannot forsake. Here also it is euidēt, that  
 it

it behooued Christ to rise again from death, to the end this citty might be builded in al the world, and that the faythful in Christ may be deliuered from al their calamities in death, and damnation. This did not Cleophas, and his companion, while they were on their way to Emaus, vnderstand and that was the cause that they were so sad.

But let vs now goe to the 67. chap. of Esay, in which the magnificall, and glozious triumph of Christ is described, to wit, how by his crosse, and bloodshedding, he maruelously ouercame his, and the churches enemies, namely sinne death, Sathan, & the Synagoge of the vnbelauiuing Iewes, and valiantly vanquished them by his owne strength, and vertue. Esay in this chapter also vseth (after his manner) a figuratiue speech, saying: Who is this that cometh from Edom with red garments from Bosrah? He is glorious in his apparrel, and walketh in his great strength.

Here the prophet wondring at the passion of Christ, vseth an interrogatiue speech. Edó signifieth red, ruddy, or redly <sup>Edom.</sup> by coloured. Bosrah signifieth a vine branch, from whence the clusters of grapes be gathered, which are troden, and prest in the wine presse. He calleth the Synagoge of the Iewes Edom, or red, because they al bestayned, & defiled themselues with the blood of the prophets, and Christ, <sup>Christ's blood</sup> when they sayd his blood bee vpon vs and our children, <sup>vpon the Iewe.</sup> The prophet therefore saw in the spirit, how that bloody Synagoge tormented & afflicted Christ, & al be-slubbered and berayd him in blood, as wee see the grape treaders are besprinkled, and bestayned with the wine in the Tintage. He saw also, in that same place, by the spirit, what Christ by his bloodshedding hath wrought, and done: to wit, how he hath by his owne strength and vertue, without the help and aid of any other, ouercom. and vanquished his enemies and admirably triumphed, as a most fortunate and worthy warrior, in his tryumphes, conquests, and signes of victory, worthy to bee beholden of all men. For when the Iewes thought verily hee had beene dispatched and  
dead

## Christs Sermon

dead indeed, then rose he againe from death, and began his kingdom, and declared himselfe to be a valiant vanquisher of Sinne, death, and all the kingdome of darknesse, and punished (with the horrible plague of captiuitie, hardnesse of heart, and Apostacy) the Iewes in all the world, where- soeuer they be, for this horrible, and cruell fact of shedding of innocent blood.

Unto this interrogation of the prophet, both that Messias answer, saying: I speake in righteousness, & am mighty to saue. That is to say, why maruailest thou what I am? I am he whom God hath sent to teach righteousness, nay euen to helpe, that is to say, iustitie, and saue of mine owne habilitie. But by & by the prophet addeth another interrogation. If thou be the true Saviour, which shalt helpe, and giue life in deed, wherefore then is thy apparell red, and thy garments like his that treadeth in the wine-presse? How doth this agree, and stand with thy promises; where in thou takest vpon thee to helpe, and saue vs? To this Christ answereth. I haue troden the wine-presse alone, and of all people there was none with me, for I will tread them in mine anger, and tread them vnder foot in my wrath, and their blood shall be sprinkled vpon my garments, and I will staine all my raiment. For the day of vengeance is in my hart, and the yeare of my redeemed is come, and I looked, and there was none to help, and I wondered that there was none to vphold. Therefore mine owne arme helped mee, and my wrath it selfe sustained me. Therefore I will tread downe the people in my wrath, and make them drunken in mine indignation, and will bring downe their strength to the earth.

In this answer of Christ, we see how he would by his passion enter into his glory, and thowoly deliuer vs for euer. He saith, thou shalt not maruaile to see my raiment red. For this is the true and rediest way & meanes to saue the world, & God hath so ordained it. I haue troden the wine- presse alone, that is to say: I alone haue borne the sinnes of the world vpon the crosse. No man else was able to satisfie God for the sinnes of the world, but I alone. It was my blood

Christ alone  
trode the  
wine presse.



• bloud only, that both could and ought to doo, and nothing else. There was no other meanes, nor way to saue you from your sinnes. And in that my infirmity I shewed great strength, and I haue troden downe the hugest, and most deadly enemies of man, I haue ouer come them, and destroyed them, and I haue banquished Sathan, with all his ~~travels~~, his false deceate, malice, and trouble, which hee hath brought into the world, for the destroying of man. And whereas the unbelieuing synagogue reiected mee, and could not abide to acknowledge me for their Lord, I haue ouercome Sathan which blinded the Iewes. And I am placed in heauen, Lord of all creatures in heauen and in earth, to take iust vengeance vpon those that will not beleeue. And now haue I wone vnto mee the Gentils to be mine owne peculiar people. This haue I done onely by mine owne strength, and power, as Paul witnesseth to the Colossians. And in mine anger haue I duely punished mine enemies, because I haue with zeale taken vpon me, and fulfilled the ministry, which my father hath committed vnto me, and haue so confounded the Iewes, that they lost all the dignity, priuiledge, and prerogatiue, that befoze they had. This day of reuenge, and deliuerance, is the time when Christ suffered the Iewes to be bilnded, and dispersed: and receiued the Gentils to saue in their place, by the doctrine of the Gospell, whereby he brake the head of the old Serpent, and bestowed the victorie that hee had gotten vpon the Gentils, and tooke away from the Synagogue, all the knowledge and vnderstanding of the Scriptures.

Colos 2.

Mt. 12. 21.

Now he holdeth on to speake of his passion, and agony which he suffered for our sakes, saying: I looked about me, to wit, in the time of his passion, and weaknesse, and there was none to help me, there was not one that either would, or could help me. I had none on my side, no man helped me, yet I helped my selfe. No mans strength could doe mee good but mine owne. I held me by mine owne arme. In mine owne zeale did I preserue, deliuer, and raise by my selfe, and

## Christs Sermon

and know I am King, and now doe I punish them that despised me, and I take from them their strength, and ability, and else whatsoeuer I had giuen them, as the Scriptures, and euery other excellent and great gift, wherein they excelled other nations.

This prophesie is now manifestly fulfilled in our sight. Behold, the Iewes in these our dayes, how ignorant they are of the Scriptures, and how far from the vnderstanding of the law, and promises in Christ. They vnderstand the law carnally, and they presume (but in vaine) that they are able without the help of Christ to fulfill the law, not knowing, like blind men as they be, that they cannot do it without the helpe of Christs spirit. They see not that the promises of Christ speake of the spiritual kingdome, and that the Law is but a Scholemaster vnto Christ, in whom we are onely blessed, iustified, and the law fulfilled.

Thus these two disciples, Cleophas and his companion, should in this case haue thought with themselves. It pleased Iudas once willingly to dye, and to suffer the synagogue to kill him, for so is Gods ordinance, and Christs will, and the Prophets foretold it, and Christ also to his disciples, long before his death, how he determined to deliver his children from death, by this kind of death, & he also told them, that he would rise again the third day from death.

The panish  
men: of those  
Christ-killers,

But now let vs see what shall become of the Pharisees, and proud Prelates, and let vs see how this their detestable blood shall in them be punished. Their day shall not continue long, no not three dayes. For, after three dayes Christ shall rise againe to life, and shake off death, and in his fury tread down, ouerthrow, and destroy these blood-suckers, and spoile them of their victorie, which they thought (but falsely) they had gotten of him. And when they count themselves sure, and thinke themselves conquerors, then without any hope of recovery, shall they vtterly lose all they haue, both law, prophets, lands, city, and temple, and they shall bee punished with continuall calamity, horrible destruction, and vtter subuersion of all their Iudaisme, and

to pay for the bloody coate of Christ. The Pharisees, and Christs killers haue good cause to sorrow, seeing they haue brought vpon their owne heads such horrible punishment, and greivous wrath, and yet haue done Christ no harme. But we, in so much as hee is risen againe, may well reioyce, be glad, sing, and comfort our selues in his resurrection. For, Christ hath by his death destroyed death, and redeemed Israel. But the naturall man doth not vnderstand these supernaturall things. The spirit of Christ must in these matters be our Haister and Instructor.

Esay also in his 65. chapter prophesieth of the receiuing <sup>Esay 65. 11.</sup> of the Gentils, and of the back-sliding, and refusing of the Iewes. The same prophesie doth S. Paul recite in the 10. to the Rom. And thus doth Christ speake in that prophesie. I haue beene sought of them which asked not: I was found <sup>Esay 65. 1.</sup> of them which sought me not. I said, Behold me, behold me, vnto a nation that calleth not vpon my name. I haue spread out my hands all the day, vnto a rebellious people, which walked in a way that was not good, euen after their owne imaginations. But least any should thinke now, when hee had threatned vnto the Iewes their destruction, and punishment, which should come vnto them, that Christ had utterly cast them off, so that not one of them should euer obtaine mercy. He promised that he would be gracious vnto some of that huge multitude, which he would take againe to mercy, for thus he saith. As the wine is found in the cluster, and one saith destroy it not, for a blessing is in it: so wil I do for my seruants sake, that I may not destroy them whole. But I will bring a seed out of Iacob, and a rooie of Iuda, that shall inherit my mountaine, and mine elect shall inherit it, and my seruants shal dwel there. This was fulfilled in the Apostles, and in them of the Iewes which beloued the Apostles. These are the kirmell of Iuda, the elected seed, and the children of promise which the father deuoted, that they might come to Christ, and these be they that possesse the mountains, to wit, the spirituall Syon of the church.

Anna, Cleophas & his companion, might in this prophesie  
all.

## Christs Sermon

also haue sene, that at Christs coming, the Jewes religion should come to an end, and the Gentils should beleue, and that the Jewes through their incredulity should perish, and fall away from their Messias, though yet some of them should be saued and deliuered. Undoubtedly, this is the spirituall deliuerance of Israel. And here must wee marke, that not all Israel, according to the flesh, should imbrace Christ, and that this promised deliuerance of Israel by Messias, which the prophet spake of, should not so come to passe, that all the twelue tribes of Israel should be deliuered bodily from the violence and iniuries of the Gentils, and so haue (vnder Messias, in the land of Canaan) an earthly kingdome, in which, according to the flesh, they should liue at liberty, peace, pleasure, plenty, and security: But it is to be vnderstood, that their deliuerance should be spirituall, so that many of them should (neuerthelesse) by the gospel in Christ be iustified and saued, though a great part of them, were to fall away from Christ, and to repugne and set themselves against Christ and his church, as at this day we see they doe.

*Yrb.* It is indeed as you say. For they did not vnderstand the Prophets, nay, when Christ came vnto the Synagoge, it was so flufft, and ouerwhelmed with mans traditions, that their very doctozs themselves vnderstood not the scriptures, as it was with vs in the time of Popery. Now if the doctozs were so ignorant, alas, what could the rude people know? The prophets out of doubt are plaine, and manifest inough and they euidently declare, that at the coming of Messias, *Goyim*, that is to say the Gentiles shall in deed beleue, receiue, and acknowledge Messias to bee their Lord, and that the most part of the Jewes, should rebelliously reuolt from him, and but onely a remnant of them bee conuerted to him; to whom the Gentiles should bee gathered, and ioyned: and of them both should bee made one spirituall Israel: And to this end, were those comfutable promises of the kingdome of Christ, made both to the Gentiles, and the remnant of the Jewes.

*Iewes. As Esaias sayth in the wordes that follow.*

*Therefore thus sayth the Lord. Behold, my Seruantes* *Esay. 65. 13.*  
shall eate; and ye shall be hungry. Behold, my Seruantes shall reioyce; and ye shall be ashamed. Behold, my Seruantes shall sing for ioy of heart; and ye shall cry for sorrow of heart, and shall howle for vexation of minde; and ye shall leaue your name as a curse vnto my chosen; for the Lord God shall slay you, and call his Seruantes by another name. Hee that shall blesse in the earth, shall blesse himselfe in the true God: and hee that sweareth in the earth, shall sweare by the true God: For the former troubles are forgotten, and shall surely hide themselues from mine eyes.

*Anna.* Doth the Prophet here speake of corporall meate and drinke, as that miserable and blinded rable of the circumcised Iewes doe iudge?

*Urb.* Paul sayth in the first of Timo. that those that beleeue in Christ, haue the Promise made them, both of this life, and of the life to come: and therefore is it most true, that those Christians which beleeue in Christ, shall enioy euen such thinges as are necessary for this life. But without all doubt, the Prophet saw heere a greater and more excellent thing, and he meaneth rather a spirituall sustinance, then a corporall. As for the Eate and Drinke which nourisheth the body, the Prophets greatly regard it not: about such thinges, they greatly trouble not them selues: It is the health of the soule that they chiefly regard; that is, their chiefe care, that especially did they thinke themselves bound to teach, that so they might search out, and promise euerlasting health, with ioyfull life, and immortallitie, to the beleeuers in Christ.

For their Promises containe the very true Gospell of Christ Iesu. And the Gospell is the promise of true righteousness, life it selfe, eternall saluation, and the spirituall, and euerlasting Kingdome of Christ. And this is the cause that the Prophets vse by temporall blessings (as their words import) to prophetic of true and heauenly happinesse.

## Christes Sermon,

Ioh. 6. 17.  
The true  
bread, and  
food,  
Luk. 22. 24.

And to this end both all the doctrine of the Gospell tend, and to this it draweth vs; as witnesseth Christ in the first of Ioh. saying. Labour not for the Meate that perisheth, but for Meate that endureth vnto euerlasting life. I am the living Bread, which came downe from Heauen; if any man eate of this Bread, he shall liue for euer. And in Luke he sayth: Therefore I appoynt vnto you a Kingdome, as my Father hath appoynted vnto me, that you may eate, and drinke, at my Table, in my Kingdome. Such promises made he to his Disciples which continued with him in his afflictions, at what time hee had neither Kingdome, countenance, glozy, nor estimation in this world. And Paul to the Romans sayth. The Kingdome of God is not Meat nor Drinke; but righteoutnes, and peace, and ioy in the holy Ghost. This true ioy, and continuall gladnesse, shall the saythfull in Christ inioy: But the heritage of the vngodly, shall be wrath, indignation, punishment, vexation, and anguish of soule.

Rom. 14. 17.

Rom. 4. 8.

The ioy of the Christian beleeuers, in the midst of their afflictions beginneth heere in Earth, in Faith, and Hope, when God the holy Ghost doth witness within vs, that we are the Children, and Heires of God, and already saued; but as yet onely in hope: But in the great day of the Lord wee shall then at the last, beginne to enioy for euer, that great gladnesse, pleasures, and delights, of life euerlasting.

*Anna.* That name is it by which Gods children sweare:

The name of  
a Iew odious,  
Actes. 11. 25.

*Urb.* Esay sayth, it shall come to passe, that the name of a Iew (by reason of their apostacie, and for that they denied Christ) shall be odious, and contemptible in all Landes: So that when men will wish ill to one, or curse one, they shall wish the same to fall vpon him, which fell vpon the Iewes. But Gods seruants (that is to say, the true Iewes) spirituall Israelites, which beleue in Christ, shall be called by an other name; to wit, Christians, of Christ the Lord their God.

And we see it is so come now to passe in deede, and all  
chose



- those blessings in which the Jewes before did excell, be now at this day translated to vs Gentiles, the saythfull Christians: For we onely now haue the true, and sounde vnderstanding of the Scriptures, the true Messias, and true sayth which giueth life: We haue the true Righteousnesse, true Cloakes, true Sacrifice, and true Oblation; and the right High priest, the right Altar, and the right Propitiatorie, Temple, and seruice of God.

And this name Christian, shall be so honourable and famous, that the valiant and godliest Partis of Christ, shall not be ashamed for the professing of Christ, to suffer most grievous punishment: who, as Eusebius witnesseth, constant'ly and couragiously professing their Lord, haue sayd euen to the most bloody tyrantes teeth, I am a Christian; yea though they certainly knew they should presently, both be terribly tormented, and hazarde their lues for it.

Wee also blesse our selues in the name of Iesus Christ, There is no the true God; neither is there any other God but Christ God but Iesus. There is but one God onely, and hee being true Christ Iesus our sauour, God in the person of the Sonne, was made true Man of & he for our the seede of David. This is fulfilled: For seeing Christian saluatio died: beleeuers know that all Gods graces, helpe, health, comfort, life, & libertie, are onely in Christ; and through Christ they fly in all perill and trouble, to this name Iesu for feare not therefore condemnation. helpe: and as soone as they doe it, and once name it, straightway it ministreth strength, comfort, and consolation to the heauy heart.

*Anna.* Why doth the Prophet say, that their former troubles are forgot and put out of sight, and hid from them, seeing that in the kingdome of Christ, that as in the Church there is neuertheless outwardly nothing but affliction, vexation, and tribulation in this life; inasmuch, that euen the most holy men many times, fall into such trouble of minde, that they need the comfort of other men.

*Urb.* You must acquaint your selfe with the Prophets How our former troubles of are forgot. phrase of speech. The Prophets speake of the Kingdome

## Christes Sermon,

How our former troubles  
are forgot.

of Christ, as if we were now already deliuered out of these troubles: and as if the glozy of his Kingdome, which is yet to come, had now already appeared: nay, as if that euerlasting life, which is yet to come, were already begun, where as yet it is but onely in fapth. And so it behooued them to speake of it. For if they should paint forth the Kingdome of Christ in his proper colours, and set it forth aright as it ought to be, they must not looke vpon that base and homely outward appearaunce, in which heere vpon earth it lyeth couertly hid vnder the Crosse: but they must beholde the glozy also in which it shall florish in the day of our perfect regeneration, when all kindes of euilles, incommodities, and stumbling blockes, shall be remoued out of the Kingdome of Christ; and when we shall be free from all kind of crosses and calamities.

Our comfort  
and blessing,  
and first fruits  
of the spirit.

In as much as we being iustified by fapth in Christ, are freed, and deliuered from our sinnes: and in as much as we beare Christ by fapth, in our heartes, and are now made the Sonnes of God, and haue our life hid and preserved with Christ in God; and haue the holy Spirit the earnest penny of our inheritance, and so spiritually are rysen againe from the death of sinne, and haue nothing else to looke for, but that this mortall body should die, and rise againe: the Prophets I say, because of these so excellent thinges; and because we are saued in hope, vled sometimes (in that they knew what fapth in Christ could doe, and should doe) to speake of the kingdome of Christ, as if now already we were translated out of this fragile and corruptible life; and out of these troubles, cares, calamities, and afflictions, into that life that continueth for euer.

And this certainly is our sure, and plentifull comfort and consolation; nay, it is our spirituall blessing, wherewith we now are already blessed. And these first fruites of the Spirit, are such heavenly treasures, that no tongue can better the excellencie and dignitie thereof. And this is the cause, that when we be indued with these heavenly treasures, we beare the heauy crosse of Persecution and Trouble,

ble more patiently. Before this, we were in the kingdome of the Deuill, the kingdome of the euerlasting curse: but now we are in the kingdome of eternall Blessing; in which onely, and else not at all, we finde, and enioy the grace of God, righteousnesse, health, and euerlasting life. It followeth in the Prophet: For loe I will create new Heauens, and a new Earth, and the former shall not be remembered, nor come into minde. But, the Lord sayth, Bee you glad, and reioyce for euer in the thing that I shall create: For behold, I will create *Jerusalem*, as a reioycing, and her people as a ioy. And I will reioyce in *Jerusalem*, and ioy in my people; and the voyce of weeping shall be no more heard in her, nor the voyce of crying. Behold heere, how exceeding glorious the kingdome of Christ shall be after this life. God for his Childrens sake, his saythfull, which be heyres of all thinges in Christ, will make a new Heauen, and a new Earth. And then all thinges shall reioyce with the children of God: all affliction and trouble, which we suffered heere in this Earth, shall then be forgot. For heauynesse hath then his end, and eternall Joy beginneth. Now it is called the Earth; and so it is in deed euen a vale of Misery, and a sea of Sorrow.

Esay 65.17.

The earth a  
vale of mis-  
ery.

For, which way so euer a man turneth his eye, there is nothing heere to be seene, but daunger, and affliction. The Water drowneth vs, the Fire burneth vs, and the Ayre with tempest, stormes, thunder, lightning, and hable, mole-  
steth vs. In the Earth we see our Graues, and the bury-  
ing places of the dead, and Denues of Theeues; and here the torture, and there the Racke to torment vs. To be short, there is no place, but that of misery, & mischiese it is a place. For as yet Sathan with this his world swelleth, rageth, turneth, and tosseth euery thing vpside downe, & bringeth in all kinde of calamitie and mischiese vpon vs: but when hee with his incredulous and wicked World, shall be hurled headlong downe to Hell, when our God shall renew the Earth, and when the true Christians shall onely appeare in all places, and nothing but true Justice inhabite the Land:

## Christes Sermon,

then shall the memorie of that former earth, the vale of miserie (in which was nothing but present perill, sicknesse, sorrow, affliction, and death) be utterly extinguished and forgotten: then at the last, shall the true heauenly Ierusalem be builded, where shall be nothing but sure, pure, and unspeakable ioy; and there we shall reioyce in the Lord for ever and euer, and God shall be to vs all in all.

And whereas the Iewes and Chelicaests, draw and wrest this Text to the land of Iuda, they are foolishly & doltishly deceived: For all Iudaisme with their Temple, Ierusalem, Priesthood, and Principallitie, had their limits and time appointed; and ought to continue but onely till Iesus Christ should come, and fulfill the Scriptures; who together with his Church, was by the Law, Priest, Sacrifice, Temple, and Ierusalem, prefigured and signified: For Esay a little after in the 66. chapter, prophesieth of the Iewes Ceremonies, that they shall haue an end; and that after for ever, in the Church of the faithfull in Christ, there shall be Month after Month, and Saboth after Saboth: that is to say, in this Church shall be a perpetuall and continuall Saboth; Saboth after Saboth, still one vpon one; whereas the Saboths of the Iewes were numbred, and knowne.

Esay. 66. 20.

In this last of Esay also, we haue a notable and worthy Prophecie of the kingdome of Christ, or of the Church of the faithfull: The wordes of it be these. Reioyce ye with Ierusalem, and be glad with her all ye that loue her: reioyce for ioy with her, all ye that mourne for her, that you may sucke, and be satisfied with the Breastes of her Consolation; and that ye may milke out, and be delighted with the brightnesse of her Glory. For thus sayth the Lord; Behold, I will extend peace ouer her, like a Flood, and the glory of the Gentiles like a flowing streame: then shall ye sucke, ye shall be borne vpon her sides, and be ioyfull vpon her knees. As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Ierusalem. And when ye see this, your heartes shall reioyce, and your bones shall florish like an Hearbe, and the

the hand of the Lord shall be knowne among his Seruants, and his indignation against his Enimies.

You heare in this Prophetic, that Ierusalem grones vnder her Crosse, because she is so miserably & hotly persecuted and troubled heere in the Earth. But God promisseth, that there shall be such plentifull comfort in the heavenly Ierusalem, that the saythfull beleeuers shall not remember their former griefes; he vseth a figuratiue speech, saying, Like as a hungry sucking Infant greedily draweth his mothers Breastes with pleasure, and thiaketh nothing sweeter then his mothers Milke: so shall there be Breastes of ail comfort in the Church, by which the saythfull shall take most pleasant repast and pleasure. For the Church in this life, hath the most pleasant, and hony sweete milke of Gods Promises, which the children of God sucke, and with which they are nourished and batned in sayth; and by which they are vnspeakeably, and vncredibly comforted in the Spirit, which doth inwardly illuminate, and teach them the mysteries of the Gospell. And though the Church heere vpon Earth, be afflicted, tormented, and tossed with troubles, and hath no resting place; yet doth God promise it great, plentifull, and eternall peace; which as a flowing Riuer, whose course is neuer stayed, shall neuer be dyed. For the Kingdome of Christ is a Kingdome of eternall peace, which we haue with God through Christ. And as the tender mothers nourish and beare their young Infantes in their laps and armes; so doe the Pastors in the kingdome of Christ, beare the saythfull Christians; and they saythfully minister, and truely breake to them the pure, and sound food of the word of God, & giue to euery one, as well weake as strong, according to their need. Neither was there euer yet vpon this Earth, any Parentes (though they were most pampering, and fond of their children) that could so sweetly in-treate, so delicately nurse, or so dearely loue, and so saythfully, carefully, and watchfully looke to their children, as God doth to vs. And therefore though the Church of the saythfull lie open to euery crosse, and calamitie, after her

## Christes Sermon,

Christes example: yet is the force of these heavenly Promises such, in the middelt of these troubles, that vndoubted, is all the ioyes, pleasures, and consolations of this world, are nothing in respect of them. For (as Paul witnesseth to the Cor.) As the Sufferinges of Christ abound in vs, so our Consolation aboundeth through Christ.

1. Cor. 1. 5.

Psal. 94. 19.

Ioh. 16. 10.

In the Psalmes also it is written: In the multitude of my thoughtes in my heart, thy comfortes haue reioyced my soule. And Christ told his Disciples, and vs, before hand, that they should weepe and mourne in this world: but the world should laugh and reioyce. But immediately after, he greatly comforteth them, and vs, with a comfortable promise of eternall Joy, saying, your sorrow shall be turned into ioy, which no man shall be able to take from you for euer. Hath not a godly man passing surmounting ioy heere vpon earth, when he remembreth this heavenly Ierusalem, and beholdeth with spirituall eyes, this glorious Citie of God: and when he remembreth that al Gods deare childezen in all the wide world (which are innumerable) shall haue one Father, one King, one Teacher, one sayth, one Minde, one Hope, and one euermlasting Inheritance togeather with them that are already departed in the Lord, and which we shall see at the last day in a glorified body with these eyes. O what an exceeding ioy will it be to behold that Christ, the head of all Saintes; and holy Mary, the blessed Mother of God, with all the Patriarches, Prophets, Apostles, Virgins, Martyrs, Infants, and Angels in Heauen: Verily mans heart in this mortall flesh, can not thinke, or with sense conceiue, any part or parcell of this so great, excessive, and euermlasting treasures and ioyes: For it farre, and very farre passeth our capacity, as Paul witnesseth out of Esay, saying: Eye hath not scene, neither Eare hath heard, neither came into mans Heart, the thinges which God hath prepared (in his heavenly Ierusalem) for them that loue him.

Christians  
oyes.

1. Cor. 2. 9.  
Esay. 64. 4.

Our resur-  
rection and  
state after this  
life.

Besides this, Our bones shall flourish and bud. This is not to be vnderstood onely of the recreation, refection, and ioy that we haue heere by the word of God, but (as the Church



Church hath hitherto euer expounded it) of that glorious resurrection of our bodies in the last day, when our dry bones (be they neuer so ill fauoured, broken, and parched, where-soeuer they be, either by water or by land) shall budde and flourish (that is) shall be restored and repayed, at the sound of the Archangell, and the body it selfe shall be indewed with eternall health, and prosperity: by this meanes our bones may budde for euer, seeing our bodies though now they be weak, feeble, and fragile, shall (contrary to Porpherye) liue also for euer: For the Lord hath sayd it. Thus then in that heauenly Ierusalem after Doomes-day, shall be no sicknesse, no old age, no death: but continuall health of body, & alwayes a fresh, merry, flourishing, & liuely youth. To be short, as Saint Augustine sayth, There shall be an euermouring perpetuitie of a most happy, blessed, merry, and ioyfull life. The children of God heere in their life time, be but weak, feeble, despised, & subject to the mockes and persecutions of the vngodly; who kill them, and butcher them euen as Sheepe prepared for the Shambles. Contrarily, the world flourisheth in power, honour, pleasure, and prosperitie; and flourisheth so in all daintie delicacies, that there seemes to be no such calamities, and miserable man, as the true godly beleeuers in Christ; but at the last day, when this heauenly Ierusalem shall be builded for altogether, then shall Gods hand or power be known, with which he will deliuer his seruantes, the true godly, those that beleue in Christ. Then shall they not be either weak, feeble, miserable, or contemptuous: but they shall be strong and beautifull, and sit on Christs right hand in glorified bodies like to Christ, and being in high and infinite glory, and adozned with inestimable ornaments, & deliuered from death, and all miserie; They shall for ioy sing & triumph, and then shall they sit in their maiestie, & moche, and poynt with the finger at Death & Sathan, saying; Death, where is now thy sting? Hell, where is now thy victorie? Death is or euer swallowed vp in the victorie of Christ. And though the children of this world, which would not

De ciuitate  
Dei. 2. ca. 12.

*Sumptuous  
salle 1587*

beleue

## Christes Sermon,

beleene the Gospell, for a time heere vpon earth, haue had some wealth, and wallowed in pleasure, as if God had most fauoured and loued them: yet at the last day they shall well finde, that they were Gods enemies; and then shall they to their smart, feelee how hot, heauy, and horrible, the wrath of God is against them, that be now against Christ: For then shall God without mercy and pittie, throw them, with Satan and all his ministers, headlong downe to Hell, there to be damned for euer.

Esay. 66. 18.

Esay in the end of his Prophecie, foretelleth of the calling of the Gentiles to the Gospell thzough all the world; how the Apostles should gather together, by the preaching of the Gospell, all such of the Gentiles as be elect, & should bring them into heauenly Ierusalem the catholicke Church, as a sacrifice and oblation vnto the Lord. These be his wordes: For it shall come, that I will gather all Nations, and Tongues, and they shall come, and see my glory; and I will set a signe among them, and will send those that escape of them, vnto the nations of *Tarshish*, *Pul*, and *Lud*, and to them that draw the Bow. To *Tubal*, and *Lauan*, Iles a farre of, that haue not heard my fame, neither haue seene my Glory: and they shall declare my Glory among the *Gentiles*; and they shall bring all your Brethren for an offering vnto the Lord out of all Nations, vpon Horses, and in Chariots, and in Horselitters, and vpon Mules, and swift Beastes, to Ierusalem my holy Monntaine, sayth the Lord, as the Children of *Israel* offer in a cleane Vessell in the house of the Lord.

Doe you heare? God by the preaching of the Gospell, will iudge all the workes, both of the Iewes, and the Gentiles, and will gather them together, that they may see the glory of God, how that all our habilitie and strength, is nothing; but that onely his Grace, obtained by Christ, is all in all. This Christ, onely forgiveth our sinnes, iustifieth vs, and saueth vs: and he onely destroyeth, and ouercometh Death, and the Deuill, and deliuereth all his, out of all miserie and calamitie. And this deliuerance doth he declare

clare by the preaching of the Gospell in all partes of the World: And he calleth certaine partes of the Earth which lie East and West, North and South, and which lie to the foure partes of the World. And that remnant of Iewes which he speaketh of heere, which escape & are deliuered out of blindnesse, are the Apostles; and them doth he send, to all the World. Wherefore you may well see, that there he doth not speake of a woꝛldly kingdome.

Mar. 16. 19.

Iesus Christ crucified is the signe; he is preached to be the onely Sauour of the world, and the true Glory of God; which Glory, that is to say, Truth, Mercy, and Power, which God hath giuen vs in Christ, shall be preached and shewed to the Gentiles, and by that preaching, shall the Gentiles be brought to God, as it were a Gift, or Oblation purified, and made acceptable by the Gospell, as Paul wit-

Christ our  
signe or ban-  
ner.

nesseth to the Rom. saying: I put you in remembraunce through the grace that is giuen me of God, that I should be the Minister of Iesus Christ, towards the Gentiles *in uerbo*, that is, ministring the Gospell of God, that the offering vp of the Gentiles might be *in uerbo* an Oblation acceptable, beeing sanctified by the holy Ghost. You see then, that the Iewes Sacrifice should haue an end; and that liuely Men, not brut Beastes, must be offered vnto the Lord in all Landes. The true deliuerance of Israel by Messias, is this, that he saue shall his that be in the world, as well Iewes as Gentiles, which are conuerted, and illuminated by the Word, and his holy Spirit, and maketh them partakers of eternall life. And these, thus deliuered, and saued by Christ, are that heavenly Ierusalem, the Holy Mountaine, and the Congregation of the Faithfull in Christ: into the which, there is euery day, some brought out of all places, and offered vnto the Lord, as a pure Oblation.

Rom. 15. 15.

The heavenly  
Ierusalem.

By these Horses, Chariots, Horseslitters, and such other that the Prophet heere speaketh of, must be vnderstood, that sweete, faire, gentle, milde, and pleasant preaching of the Gospell; in which the Consciences of men be caried very easily.

## Christes Sermon,

De ciuita.  
Dei. ca. 12.

easily. And by these things, as *S. Augustine* saith, may be understood all the helpe we haue either by God himselfe, or by his Angels, or men, whereby the brethren of the elect Israelites be drawen into the Church, as brethren into the Catholicke sayth.

And thus do you heare, how that the spirituall kingdome of *Christ*, the Church consisteth both of the *Iewes & Gentiles*: and how that in all parts of the world he is gouerned by the preaching of the Gospell, and is subiect in this life to the crosse, that he may be made like to *Christ* her king: and yet notwithstanding, he hath passing saype, great, and comfortable promises, in which he reposes her hope, and hath her comfort, and consolation, till such time as *Christ* the King of glory appeare from heauen in his maiesty, with the Angels of his power, that he may be glorified in his Saints, and prayled in all his faithfull. Then at that day shall it well appeare, how great, excellent, and infinite, the glory of the eternall King, and of his kingdome, and the holy Church is, whereof the prophets haue spoken euen from the beginning.

*Anna.* What prophesieth *Jeremy* of *Christ*, and his Church:

*Jer. 11. 18.*

*Urb.* *Jeremy* in his 11. chap. prophesieth of the willing readynesse of *Christ* in suffering his passion, he sayth thus. The Lord hath taught me, and I know it, even then thou shewedst me their practises; but I was like a Lambe, or a Bullocke that is brought to the slaughter, and I knew not that they had deuised this against me, saying; Let vs destroy the Tree with the Fruite thereof, and cut him out of the land of the liuing, that his name may be no more in memorie. But, O Lord of hostes, that iudgeth righteously, and tryest the reynes, and the heart, let me see thy vengeance on them, for vnto thee haue I opened my cause.

Heere in this Prophecie, *Jeremie* is a figure of *Christ*: And the Church hath 1000. yeares and moe so expounded this text, to wit, that God the Father doth heere reueale to his

his sonne Christ the wicked counsellors, hatred, despight, and bitterneſſe of the Iewes; and how that they would kill him as a Sheepe and Lambe. By the which name, Esay also calleth Christ. For it was very requisite that he should be that Lambe without spot, which by his onely sacrifice, should purge the sinnes of the whole world; euen as the Figures in Moses law foreshewed.

*Anna.* Why doth Christ heere say, that he perceived not, or knew not their wicked, and malicious pretences, seeing he himſelfe told his Disciples long befoze his Paſſion, that he must suffer at Ierusalem, and knew euery thing the Iewes meant and deuised against him?

*Urb.* S. Hierome taketh the meaning of this text thus; that Christ saw in him ſelfe no sinne, or knew himſelfe to be Guilty of no sinne, as Esay ſaith. But although this may be so read and vnderſtood, yet doe I take it to be meant of Ieremy himſelfe, against whom the Iewes at Anathoth tooke ſuch deuillish, deadly, and priuie counsell, as he had not vnderſtood of, if God had not reuealed it to him. It is ſufficient that Ieremy be a figure of Christ in the chiefe point; that is to ſay, in his Paſſion: for it is not needfull that he should in euery word, beare the figure of Christ, and his ſayings.

The Iewes pretence was, that they might betterly extinguiſh Christ, and put him out of remembrance. As for example, when we abhorre any kind of fruite, we grub vp, and deſtroy the tree, root, bole, branches, fruite and all, so that it neuer bud or bloſſome againe. S. Hierome hath it thus. Let vs throw wood vpon his bread. Which words in the Church, were euer yet to this day, thus expounded; Let vs lay a Crosse vpon his body, and crucifie him. And Christ calleth his Fleſh, meate, and bread of life. And after, Ioh. 6. 55. ward, Christ ſpeaketh after the proprietie and condition of mans nature, which for vs he tooke vpon him, and ſayth: Thou Lord art iuſt; thou knoweſt they doe me wrong, to thee I commit my cauſe. And ſo he prayed in the Garden at the mount Oljuet, Thy will be done, O Father. And  
his

## Christes Sermon,

2. Cor. 13. 4.

his Prayer was heard, and he was obedient vnto his Father, and redeemed vs. For though they crucified him in his infirmities, which willingly in the time of his Stewardship, he tooke vpon him for our sakes, yet by the power of his Godhead, he doth liue, and sit at the right hand of God, being Lord both of Iewes and Gentiles: and he beholdeth the dispersed and straying Iewes (which know not how to repent) wandering now aboute 1600. yeares, as confounded, distracted, and blinded vagaboundes; so that they be more obdious and vile, then Dogges.

Ier. 16. 19.

Jeremie in the 16. chapter, prophesieth of the calling of the Gentiles, how they should belceue in Christ: & heere be his wordes. O Lord, thou art my Fort, and my Strength, and my Refuge in the day of affliction; the Gentiles shall come vnto thee from the endes of the world, & shall say, surely our Fathers haue inherited lyes and vanities, wherein there was no profite. Before he sayd, that Christ should call the Gentiles, and should make them his spirituall Kingdome: these were his wordes. Behold, I will sende many Fishers (sayth the Lord) and they shall fish them. This was fulfilled in the Apostles, amongst whom the most part were Fishers of Fishes, but afterward were made Fishers of Men; as we read in Mathew, where Christ calleth them, saying: Follow mee, and I will make you Fishers of Men. Heere it appeareth, that he went not about to erect a worldly Kingdome; for that requireth other manner of men then Fishers.

Ier. 16. 16.

Mat. 4. 19.

Ier. 20. 1.

In the 22. of Ier. there is an excellent comfortable prophetic of Christ, foretelling what kind of King, and Kingdome, hee, and his should be; and how he should rule it. In that place he chiefly threatneth to punish the false Prophets, which did not preach the word of God purely and faithfully to the people, saying: Woe be vnto the Pastors that destroy, and scatter the Sheepe of my Pasture, sayth the Lord: therefore thus sayth the Lord God of Israel, vnto the Pastors that feed my people; you haue scattered my flocke, and thrust them out, and haue not visited them; behold,



behold, I will visit you for the wickednes of your workes: sayth the Lord: and I will gather the remnant of my Sheepe out of all Cowntries, whither I had driuen them, and will bring them againe to their Foulds, and they shall grow and increase; and I will set vp Shepherdes ouer them, which shall feed them, & they shall dread no more, nor be afraide; neither shall any of them be lacking, sayth the Lord.

*Anna.* What Pastors be these, that the Prophet heere threatneth?

*Urb.* Ungodly Kings, that deale not well with his people, and false Prophets, and wicked Teachers, such as the Scribes and Pharisees. Heere you see what negligent, and vnfaithfull Stewardes were in the house of the Lord, and how miserably and dangerously they neglected, and seduced the poore people. And yet neuertheless, God calleth euen that people (though they were few, scattered, thrust out, and not looked to) the flocke of his pasture. So in the time of Bapistris, God had a litle flocke, ouer which though the wicked Hauelings had litle regard and care, yet neuertheless, God preserved his flocke, and his Sheepe, & hath giuen them good Pastors. But as for the wicked hirings, he hath so visited them with his Rod, that they are now confounded openly befoze the face of the world, whereas befoze they were taken to be good and holy Shepheards. And so did God amongst the Iewes confound the Pharisees, and in their places substitute the Apostles, which he stirred vp to feed the people with the hollosome food of the word of God; and they gathered from all quarters, the remnant of Gods flocke, into the baitie of the Christian faith.

*Anna.* When was this Prophecie to be fulfilled?

*Urb.* In the time of the New Testament, when the true Messias should come of the stocke of Dauid, then did the end of the Pharisaicall tyranny draw on, and the true Preachers, to wit, the Apostles drew neare, as it is specified in the wordes of Ieremy. It followeth, Behold, the dayes come, sayth the Lord, that I will raise vnto Dauid, a righteous

Jer. 23. 5.

teous

## Christes Sermon,

teous branch, and a King shall raigne, and prosper, and shall execute iudgement and iustice in the earth. In his dayes, *Judah* shall be saued, and *Israel* shall dwell safely; and this is the name whereby they shall call him: The Lord our righteousnes.

Gal. 4. 4.

Christ the  
blosome of  
Dauid.  
Reg. 6. 12.

That time, of these dayes; wherein so great things are promised, is the Fulnes of the time, whereof Paul speaketh to the Gal. when *Christ* himselte shall come, who was promised befoze in the Law and the Prophets. *Jeremy* in this place, calleth *Christ*, the Blosome of *Dauid*; meaning that he is true and naturall *Man*, of the stocke and blood of *Dauid*, like as the Lord had promised to *Danid*. This Prophecie speaketh of *Messias*, euen as the *Iewes* themselves doe testifie. For *Ionathas* sayth in his *Thargum*. *Kemle Dauid Meschiah Deraaskia*, that is, I will rayse vp vnto *Dauid*, that righteous *Messias*: If therefore, he be true *Man*, of the stocke of *Dauid*, what maruell is it if first he dyed, and yet neuerthelesse he had power, and ought to deliuer, and iustifie *Israel*, and to redeeme them from all their miseries? The greatest and extreamest calamitie, is to lie captiue in sinne, and death; and therefore was it meete, that this King, the Sonne of *Dauid*, should deliuer *Juda* and *Israel*; that is, the twelue Tribes of the *Iewes*, with all true *Israelites*, that is to say, right beleeuers, from sinne, and death; or else had they neuer been deliuered. And heere also it followeth, that he should rise againe from death; which thing was vnto him easie: For he was not onely right naturall *Man*, of the stocke of *Dauid*, but true, and naturall *God*: and therefore sayth *Jeremy*, his Name shall be called *Iehouah*, or *Adonaj*; that is, *GOD* himselte. For the *Iewes* themselves teach, and the Scripture affirmeth, that this word *Iehouah*, can be rightly giuen to no creature, but to *God* himselte; of whom all creatures haue their beginning, as you haue heard befoze. Wherefoze it was meete that he should be a King, farre differing from those which had been befoze him, and raigned in the seat of *Dauid*. For *Jeremy* sayth, that he shall execute iustice & iudgement in the earth through

through the whole world, and condemne and destroy the wicked; and make them which were vniust and sinfull, very pure and righteous: For his Kingdome is a Kingdome of true iustice, and innocencie. And Iuda and Israel, that is, both those people, shall haue helpe of him: not that the tenne Tribes should returne out of Asiria into Samaria, and there haue a King of their owne, & set vp a corporall Kingdome, as Iudah had befoze time in Ierusalem, when they liued vnder David and Salomon, with peace & quietnesse: but that they should haue a spirituall helpe through Christ, who should deliuer them from sinne, and death; that so they might dwell boldly and safely, that is, that they might haue their consciences quieted, appeased, and merry, as men which now by Faith in Christ, haue their sinnes forgiven, and are at peace with God through Christ: So that they need not dread nor feare Death, or any other euill; because that this wise King, the most pure, and flourishing blossome of Righteousnesse, is made the Righteousnesse of all Christians, that all saythfull beleeuers, the spirituall Israel, consisting both of the Iewes and Gentiles, may through Faith, receiue the holy Ghost, which testifieth in their heartes, that they are the Children of God, heires of God, and co-heires with Iesus Christ; and so with boldnesse of spirit, say with Paul: We are perswaded that neither Death, nor Rom. 8. 38. Life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to seporate vs from the loue of God which is in Christ Iesus our Lord.

Is not this a famous helpe, and a strong and firme Fortresse for the Soule: that they can say, Wee know that we are translated from death vnto life: That is, the holy spirit hath taught vs by the Word, and heauenly Auction, that Christ hath freed vs both from sinne and death; and that we (by him) after death, shall rise from death, & liue for euer: This is that hope of Israel, which neither Gentile, nor Infidell, hath.

Now marke what noble, and miraculous workes of Di-

## Christes Sermon,

ninitie (which none could doe, but very God himselfe) the Prophet ascribeth to this sonne of David. He saith: He shall execute, and set vp Iustice and Iudgement in the earth. And he shall iustifie others. *Ergo*, he must not only outwardly, but also inwardly purge the heart, and forgive sinne: And this is onely the worke of God. For it is hee onely that can change a wicked and malicious heart; and it is hee which can illuminate, and regenerate vs, and none but he. And againe, if he can forgive sinnes, he can also abolish death, which is the reward, or stipend of sinne, and the Sting of death. If then he could overcome death, and make vs righteous, and giue vs euermouring life, he is true God, which can onely indeed deliuer vs from our sinnes, & eternall death; and giue, and preserve true tranquillitie and peace.

1. Cor. 15. 56.

If then Iudah, and Israel, that is, the whole Church of the godly, shall be deliuered from their sinne, and death: then must it needs follow, that they shall liue with Christ for euer. Here then in this prophecy (if we marke it well) we may see that Christ should dye as the naturall sonne of David: but not abide in death, but that he should iustify, and saue Iudah, and Israel, that is to say, his people, the godly, and faithfull. And for this cause should he first rise againe from death, that he might rayse his Israelites, that is, his faithfull from death, and that he might purchase for them, and giue them eternal life, and securitie for euer. For if he should haue giuen them peace but for a time, he should not truly, and in deede, haue deliuered them: neither were it a true tranquillity and peace. Wherefore it was necessary, that that peace and saluation, which he should giue his elect, should continue for euer, and euer.

Thus then in this short prophecy, haue we this eternall King, together with his death, resurrection, & euermouring kingdom, expressly, and soundly described. And so doth Ieremy againe teach vs, in the 33. chapter, calling the Gospell, the voyce of ioy. Which God speaketh to Israel, & Iudah. For the law only sheweth Gods wrath & punishment: but the Gospell, that new Couenaint, prompseth mere Grace,

Iere. 33. 11.

Grace, and Redemption.

And then he prophesieth how the helpe, and redemption, which this king bringeth, shall extend it selfe to all people farre and neere. The people of God in time past sung, and spake of the great benefites of God, how he brought them forth out of the land of Egypt, and deliuered them by many maruellous miracles: but when Christ that sonne of David shall come, then shall they gloriously triumph, and tell of farre greater good gifts of God, to wit, how Christ hath brought, and deliuered vs out of the hellish blacke Egypt, and kingdome of sinne, death, and euermlasting damnation, and gathered not onely the Israelites after the flesh, but all his elected children in all the world, out of all nations into this Church of the godly; which thing hath been done euerm since the Apostles time euerm to this day. For we which beleue in Christ, haue a moze excellent, and notable Captaine, then Moses and Iosua. We haue Iesus Christ, for our Captaine, who hath deliuered vs out of the bondage, and house of the spirituall Pharao, to wit, from the captiuitie of Sathan. This eternall redemption doth euerm day renew in vs the remembraunce of our God: so that we say the Lord liueth, who hath deliuered vs from sinne, death, and Sathan, and hath brought vs from all errours, to the true knowledge of the Gospell.

Egypt a figure  
of Hell, and  
Pharao of the  
Deuill.

This is a spirituall deliuerance, and bringing out of Egypt, and a spirituall Kingdome, wherein we see Iudaisme should once rease, and Christianisme by Christ our King be set vp through all the world: and therefore it was conuenient that he should rise againe, that he might erect this kingdome vpon earth, and conserue it for euerm. To which sense the Prophet speaketh, saying: Therefore behold, the day is come, sayth the Lord, that they shall no more say, the Lord liueth which brought vp the children of Israel out of the land of Egypt; but, the Lord liueth, which brought vp, and led the seed of the house of Israel out of the North country, and from all Countries where I had scattered them, & they shall dwell in their owne land.

Ierem 3.7.

## Christes Sermon,

Heere we must note that all temporall deliuerances, which the Iewes had heere vpon earth from the handes of earthly Tyrantes, and the Gentiles; were but figures of the true and euerlasting deliuerance, which we haue by our Messias Christ: of which in this place to speake, is not to our purpose.

Ier. 30. 2.

The Prophets for most part, set downe such circumstances in their writings, that we may well gather they had a farther respect, then onely to the deliuerance out of the captiuitie of Babilon, and such like, as appeare in the 30. of Iere. where God sayth, Write thee all the wordes that I haue spoken to thee in a Booke: For loe, the day is come, sayth the Lord, that I will bring againe the Captiuitie of my people *Israel*, and *Juda*, sayth the Lord: For I will restore them into the land that I gaue vnto their Fathers, they shall possesse it.

Osa. 6.

Ier. 30. 8-9-10.

This Prophecie can not be understood of the land of Canaan, or of any earthly deliuerance. For Osa. sayth, that his wife bore him a Daughter, whose name was *Lorubama*, that is, With-out pittie: Whereby is meant, that God would not any more haue mercy vpon the ten Tribes, as he had mercy vpon Iudah and Benjamin; which two Tribes he brought home out of the Captiuitie of Babilon: but he left the ten Tribes in Asiria, amongst the Gentiles. Wherefore without doubt, Ieremie prophesieth of the spirituall Bondage of the remnant of the twelue Tribes of Iudah. God will turne away this spirituall Bondage, where in they were holden captiues all abroad in error, and vbeliefe, vnder Sathan, and bring them sooth into the land of trueth and righteousnesse: as it may be gathered by Ieremies wordes, which heere follow. For in that day, sayth the Lord of hostes, I will breake his yoke from off thy necke, and breake thy bonds; and Strangers shall no more serue them selues of him, but they shall serue the Lord their God, and *Dauid* their King, whom I will raise vp vnto them. Therefore feare not O my seruant *Iacob*, sayth the Lord. Neither be afraide, O *Israel*, for loe, I will deliuer



liuer thee from a farre-Country, & thy seed from the land of their Captiuitie; and *Jacob* shall come againe, and shall be in rest & prosperitie, and none shall make him affraid: For I am with thee, sayth the Lord, to saue thee.

Indeed the Iewes were vnder a Figure corporally deliuered from the Bondage, in the which Nabucadonezer held them captiues: but this Deliueraunce was but a trifle, in respect of the Spirituall deliueraunce, wherewith *Christ* deliuered vs from *Sathan*. Where the Prophet speaketh manifestly of *Christ*, as the Iewes themselves confesse with vs. And he calleth *Christ*, *David* the King of the Iewes. *Christ* is called *For David*, which was *Salomons* father, had in the *Lege* *led David*, departed this world long befoze this Prophecie. But *Christ* many times in the Scriptures is called *David*, because he was to come of the haile and stocke of *David*, after the flesh: and to this, doth the Chaldes translation agree. For *Ionathan* hath this Text thus: *Veij ebthancum simschicha bar David malchom*, that is, They shall obey their King *Messias* the sonne of *David*. And so did the Iewes vnderstand this Prophecie of *Messias*, in the time of the captiuitie of *Babilon*, when they had the Prophets, and vnderstood the Scriptures.

*Zachary* singeth a notable Song of this deliueraunce vnder *Christ* the true *David*, where he doth plainly and notably expound this Prophecie of *Ieremie*, and other such like as he meant of the Kingdome of *Christ*. For when he vnderstood by the gift of the holy Ghost, that his sonne *Iohn* was *the foze-runner* of *Christ*, after whom *Christ* immediately should follow; and when he saw that plentiful time of Grace & Saluation, in which all the Promises of God, concerning the redemption of *Israel*, should be fulfilled, he sung this sweete and most pleasant Song. Blessed be the Lord God of *Israel*, for hee hath visited and redeemed his people and hath raysed the horne of Saluation vnto vs, (to witte, a most certaine, and sure Kingdome, in which there is true health, and happiness,) in the house of his seruant *Dauid*. For *Mary*,

## Christes Sermon,

which boze this true David Iesus Christ, (as God before had promised to David) was of the house of David. It followeth: As he spake by the mouth of his holy Prophets, which were since the world began, saying, that he would send vs deliuerance from our enemies, & from the hands of all that hate vs; that he would shew mercy towards our Fathers, and remember his holy couenaunt, and the oth which he sware to our Father *Abraham*. Which was, that he would graunt vnto vs that we being deliuered, out of the handes of our enemies, should serue him with out feare, all the dayes of our life in holinesse and righteousness before him. And thou babe shalt be called the prophet of the most hiest, for thou shalt go before the face of the Lord, to prepare his wayes, & to giue knowledge of saluation vnto his people, for the remission of their sinnes, through the tender mercy of our God, whereby the day spring from on hie hath visited vs, to giue light to them that sit in darknesse, and in the shadow of death, and to guide our feete into the way of peace.

Here we see Christ Iesus is our king, vnder whom the saythfull in Christ doe sit sure and safe, without feare, in fulnesse of heauenly giftes in the spiritueal kingdome, when Christ hath made them at one with his father, and when he shall be their king, and God. Who then should they feare, and tremble? seeing the hope of saluation is in the house of David, that is, the kingdome of Christ, the kingdome of blessednesse, in which neither sinne, death, nor Sathan, can hurt the saythfull beleeuers, with whom Christ is alwayes present, and whom he doth euer support. And this is true redemption, and that true helpe, which all the true, godly, and elect, haue greedily looked for from the beginning.

Jer. 31.

Ieremy propheseth of Messias at large in the 31. saying, at the same time sayth the Lord, will I be the God of all the families of Israel, and they shall be my people. The fulfilling of this Prophecy begun in the Apostles time, when many of the kingdomes, and generations of Israel, beleued in Christ, and became the people of God and it shall

shall be fulfilled; finished when the fulnes of the gentiles shall be come in, whereas those x. tribes were before this, utterly rooted out of the earth, from the face of the Lord, for your Idolatrye.

Ieremy prophesieth of the hope of the Gentiles, saying, that it should so fall forth, that Israell (that is to say, the remnant which the Lord had chosen) should be deliuered from their Captiuitie; and that they should come into Sion, that is, into the Catholicke Church, with spirituall songes: And that the Gentiles should heare it, and speake of it, and reioyce at the conuersion of the Iewes. If this must thus come to passe, then out of doubt, must they needes come to Sion; that is, the Church of Christ, which is the spirituall Kingdome of Christ, wherein shall be great abouondance, and plentioufnesse of all good and precious thinges. As must vnderstand by the Corne, Wine, and Oyle, and such like heauenly giftes, which Christ by his spirit bestoweth on the Church; that it may be glad and reioyce in spirit. For the Kingdome of God is not earthly Meate, and Drinke, but Righteousnesse, and Peace, & ioy in the holy Ghost. The wordes of this Prophecie be these. Hear the word of the Lord yee Gentiles, & declare in the Iles a farre of, & say, he that scattereth *Israell*, will gather him, & will keepe him, as a Shepheard doth his Flocke: for the Lord hath redeemed *Jacob*, and raunsomed him from the hand of him that was stronger then hee: Therefore they shall come, and reioyce in the light of *Sion*, and shall runne to the bountifullnesse of the Lord, euen for the Wheate, and for the Wine, and for the Oyle, and for the increase of Sheepe, and Bullockes; and her Soules shall be as a watered Garden, and they shall haue no more sorrow. Rom. 14. 17.

The Iewes vnderstand not this, but suppose that it shall be carnally fulfilled. But I haue often sayd, that the Prophets vse to speake figuratiuely of Christes kingdome, and of the great, & unspeakable goodnesse thereof, to wit, of the word of God, & the holy Ghost with all his giftes, sayth, Forgiveness of sinnes, Peace of Conscience, Joy in the 1er. 31. 10.

## Christes Sermon,

Spirit, vnderstanding of the Scriptures, & comfort, & hope out of Gods holy Promises; of all which, both Iewes and Gentiles, that beleue, shall be partakers. And these are the graces of God, by which he adorneeth, and maketh his Kingdome (that is, the faythfull Christians) fruitful, euen as a fertile Garden, or a greene Orchard.

In this Chapter, Ieremie doth comfort the wake in Israel, that they should not doubt of the promised Messias, but steadfastly beleue, that like as he had promised a spirituall deliuerance, to wit, forgiveness of sinnes for Messias his sake: so it should come to passe, that he should take some peece of Israel for his people; and that to the Kingdome of Christ should continue and abide for euer. And the New Testament telles vs, that there is an euermoring covenant of Gods grace, confirmed vnto all faythfull Christians, saying, that our sinnes are pardoned for Christs sake; and that God will be our mercifull Father for euer. He promisseth also, that he will send the holy Ghost into our hearts, to lighten vs with the knowledge of God, and to purifie our heartes by fayth in Christ, that so we may haue the Law of God not onely written in Papers, but euen engrauen in our heartes.

The Law requireth fayth, and feare of God, with hope and loue towards God, and our Neighbours: but the heart of man is wicked euen from his youth vp, and sustayned with originall sinne, that he hath no vnderstanding, no ioy, no desire, no good-will, to walke in the Law of God. But the Spirit of Messias, the finger of God, will take away, and cleanse all these thinges; and will write that within our heartes with liuely Letters, which the Law requireth; to wit, fayth in Christ, by which we haue forgiveness of our sinnes; and loue, which is the fulfilling of the Law. Then shall all thinges happen well, and we shall be in happy and blessed state: For there be none in the Kingdome of Christ, but men instructed, and blessed by the holy Ghost, which both know them-selues, and God; and are bent and ready to serue God from a cleane, and a pure heart, of a good conscience,

To haue a will  
to keepe Gods  
law & to loue  
it, is not of the  
flaſh, ergo of  
God, and a  
ſigne of  
election.

science, and an unfaigned sayth: although they be very weake, and compassed about with sinne, and oftentimes stumblen; and therefore with all the Saintes, they make their prayer, saying, O Lord forgive vs our trespasses. These are the wordes of the Prophet: Behold the day is come, sayth the Lord, that I will make a new Couenant <sup>Ier. 31. 31.</sup> with the house of *Israel*, and with the house of *Judah*: not according to the Couenant which I made with their Fathers, when I tooke them by the hand, to bring them out of the land of *Egypt*; the which my Couenant they brake, although I was a Husband vnto them, sayth the Lord: but this shall be the Couenant that I will make with the house of *Israel*. After those dayes sayth the Lord: I will put my law into their inward parts, and write it in their hartes, and I will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord, for they shall all know mee, from the least of them, vnto the greatest of them, sayth the Lord: for I will forgive their iniquity, and will remember their sinnes no more. Thus sayth the Lord, which giueth the sunne for a light to the day, & the courses of the moone, and of the starres, for a light to the night, which breaketh the sea when the waues thereof roare: his name is the Lord of hostes. If these ordinaunces depart out of my sight, saith the Lord, then shall the seede of *Israel*, cease from being a nation before me for euer. Thus sayth the Lord, Yf the heavens can be measured, or the foundations of the earth be searched out beneath, then wil I cast of all the seed of *Israel*, for all that they haue done, saith the Lord.

The Apostle expoundeth this Prophecie vnto vs in the Epistle to the Hebrewes, telling vs, that it was fulfilled at <sup>Heb. 8. 6.</sup> the former coming of Christ into this world, when Christ the mediator of the new Testament, executed his Priestly office, offering vp Sacrifice for vs, and was placed at the right hand of the Throne of Majesty in Heauen, being the Spinker of the holy thinges, and of the true Tabernacle,

wrought

## Christes Sermon,

wrought by God, and not by man. The olde Testament had then continued vnto the time appoynted, that is, vnto Messias, who was by the priesthood, sacrifices, and ceremonies prefigured. But when the light, or candle came, it was meete that the shadow should giue place.

The Law.

In the olde Testament, the Law was written in tables of stone, and by it the false double dealing, and curse of the people, was manifested, and reprobated: but not taken away. For it was a killing letter, which told them what was lust, and what was to be done, but it could not inwardly change, and renew the heart of the olde carnall man, to make them gladly, and feruently do those thinges which were of God: but it led men to Messias, who should circumsise their hearts with his spirit, take away their sinnes, and write the Law in their heartes.

Outward circumcision & Ceremonies.

Outward Circumcision, Sacrifices, the Bloud of beastes, the Leuiticall Priesthoode, the Law of Moyse, and other ceremonies had no such strength, nor force, that they could helpe or deliuer sinners. And the saythfull Christians befoze the comming of Christ, had experience of this in them selues. They saw indeede that their deliuerance from sinne consisted not in ceremonies, & that those ceremonies should not alway continue. For no sinner, had euer by such ceremonies obtayned redemption, or helpe, but they knew very well, that God had promised a new Testament, and forgiveness of sinnes, by the Bloud, and sacrifice of Messias, and that the spirit of Messias should imprint, and fulfill the Law in vs: so that throug our sayth we might both receaue a cleare conscience, and acknowledge God our Father by Iesus Christ, the mediator of the new Testament. And therefore did they so earnestly looke for him, as Christ sayth. Abraham in spirit saw this day of the new Testament, in which Christ should, by the Gospell, and the holy Ghost, be manifested, and declared vnto the worlde, and he was glad. The olde Testament was a preparatiue of the new Testament into Christ, in which the outward letter doth not onely sound into the  
eares

Ioh, 8. 56.



rears, but the Spirit also doth inwardly quicken, and illuminate the heart: but these things were hid, and few did know it. But in the new Testament, these are plaine and manifest: whereupon Paul calleth the Corinthians, His Epistle written not with Incke, but by the Spirit of the living God; not in Tables of Stone, but euen in the fleshly Tables of the Heart. 2. Cor. 3. 3.

The Iewes receiued the Law from God, who promised them Tempozal goodes & blessings; and they on the other side againe, promised vnto the Lord that they would keepe it: but they performed not their Promise, neither fulfilled they those things which the Lord in his Law required at their handes: For they assayed and indeaoured to keepe it of them selues, without the helpe of a Messias; but it was vnpossible. And then the Lord made a better Testament, or a new Couenant with his people; which dependeth not of our Works or Worthinesse, which are vncertaine, waueing, weake, vnconstant, & vnstable; but euen of his owne Promise of Christ, which is most sure, and vnfaileable, and without our desert. This Couenant was a Couenant of Grace, a sure Couenant, a continuall, and firme Couenant; for it is grounde on Gods mercie in our Messias. For the Truth, and Mercie of God, abydeth for euer; and the giftes and calling of God, are without repentance, αμεταμέλητα Rom. 11. 29.  
 τα χάρις ματα καὶ ἡ κλήσις τοῦ θεοῦ. Therefore first hee sendeth Moyses to teach them the Law, and to shew the world their sinnes, and the Curse due for their sinnes, that so he might make them come and confesse their faultes, and humble themselves before God, & aske his pardon. The Lord had promised from the beginning, his Grace, and Blessing in Messias, the seede of Abraham, and Dauid. This Promise, is the Gospell or new Testament, instituted, and confirmed at the fulnesse of time, by the blood of Iesus Christ: and therefore was it needfull, that Christ should come, vnto whom the Law leadeth, and turneth all men, that they may haue grace, and truth graunted by Iesus Christ.

Anna. Cleophas, and his companion vnderstoode not Ioh. 1. 17.  
 this,

## Christes Sermon,

this: For if they had, they would neuer haue been so heauy, but haue thought this with themselves; The time is now come, wherein our Iudaisme, with our Ceremonies, shall haue an end, and Iesus of Nazareth by his wonders, hath declared himselfe to be the true Messias. Surely Ieremie prophesieth, that the olde Testament (when the fulnesse of time should come) should be abrogated, and the new Couenant of grace should take place. And this must be confirmed by Blood; but not by the Blood of Sheepe & Calues, but by the death of Messias, as Eloy and Daniel witness. And this Couenant which God made with the people of God, shall continue for euer. This is that true deliuerance of Israel. And now at the last, shall the Kingdome of Israel indeed be rightly restored, erected, and established for euer. God will not recant this, and therefore must it needes be done, because God hath spoken it. And as he hath not hitherto altered the course of the day and night; euen so will he not change this his Promise. To be short, the hope of Israel shall not be frustrated; but as we trust, so (according to the promise of God) shall it come to passe: For God cannot lye, neither did he make this Promise vpon any such condition, that our saluation should consist vpon our workes; and therefore it is sound, perfect, and sure. And therefore must Israel and Iuda, needes be saued, and Christ arise againe from the dead, that he might preach and publish the new Couenant.

*Urb.* You say well: And seeing that the Circumcision, and other Rules were to be abrogated, they might easily haue coniectured, that the Kingdome of Israel could no more stand or tarry, then the externall Priesthood, with his outward and figuratiue Ceremonies. Wherevpon it may well follow, that the Gentiles also, should haue access vnto Messias, and be receiued into his spirituall Kingdome. For, seeing the externall Circumcision, with the Priesthood, Sacrifices, and Genealogies, which were drawn from Abraham, did cease, and were no more esteemed, and neither ought, nor could doe any thing to the iustifying of Annas,

sinners, but the heartes were to be circumcised, and the Law of God by the holy Ghost, to be written in mens minds; what differences, I pray you, is there now betwene the iustification of the Iewes, and Gentiles.

*Anna.* None in deed at all, but as Peter sayth, **God** o2 **dained** from the beginning, that the Gospell should be preached euen to the Gentiles, and that they should become as saythfull Christians, as Abraham, Isaac, Iacob, and the Patriarches and Apostles were. For, God promised that he would receiue them into his Kingdome; for he bestowd on them the holy Ghost, as well as on the Iewes: Neither did he after make any difference betwene the Iewes and Gentiles. The stop of the partition Wall is broken downe, and the Lord hath cleansed the heartes of the Gentiles through Faith: so that now Christians, o2 the Church of the Faithfull, are onely the people of God, without any further difference; and they are (as Christ sayth) saythfull onely saued. Neither can any man be saued any other way, but onely by the Grace of our Lord Iesus Christ.

No difference  
betwene the  
saluation of  
the Iewes and  
Gentiles,

*Urb.* This is the foundation of our Faith. And where as Ieremie promised afterward, that all from the least vnto the greatest, should know the Lord in his new Testament; you must vnderstand it of all the Israelites, which are the Childzen of Promise: For to them the Lord giueth the Catholicke faith, and the holy Spirit, by his Gospell; and he draweth them, that they may come vnto Christ, and that his spirit may teach them; and they know the voyce of their Shepheard, and follow not any strange teacher.

Now harken how Ezekiel prophesieth of the time of the Office and of the Kingdome of Messias, in his 11. chapter, where he hath these wordes: Thus sayth the Lord God, **I** Ezech. 11. 17 will gather you againe from the people, and assemble you out of the Countries where you haue been scattered, and I will giue you the land of *Israel*, and they shall come thither, and they shall take away all the Idols thereof, and all the abominations thereof from thence: And I will giue them one heart, and will put a new spirit within their

## Christes Sermon,

their bowels, and I will take the stony heart out of their bodyes, and will giue them a heart of flesh, that they may walke in my Statutes, and keepe my Iudgements, and execute them; and they shall be my people, and I will be their God.

Ezekiel, when the Lord had raysed him vp to prophetic of these things, doth comfort the Iewes being prisoners in Babilon, by this Prophecie. And he promised them, that the Lord would deliuer them out of the bondage that they were in, and bring them safely into their owne Countrey to Ierusalem: Which things came so to passe indeed in the dayes of Zorobabel, Iehoshua, Esdras, and Nehemias, when they should no more commit Idolatrie with Babel, and other Idols, as befoze they had done. But this deliuerance out of the Captiuitie in Babilon, was but onely a signe of our true deliuerance by Christ, whereby all Prisoners, and such as remaine Captiues, are at the last truly deliuered and saued, as soone as they cast away their vngodlinesse and Idolatry, and embrace the true Christian sayth.

Captiuitie of  
Babilon.

If the heart  
desire to ob-  
serue & keepe  
Gods law, it is  
a new heart,  
& it is a signe  
that thou art  
regenerated.

This Prophecie hath respect vnto the time of Messias, when he gaues his spirit vnto his people, and circumscribed their heartes, and purified their owne blind and vnpenitent heartes, and put in place thereof a new heart, which feruently and ardently desireth to obserue and keepe the Commandementes of God. For Christ is the onely alone Physician of our heauie, sick, and deadly wounded nature. He alone regenerateth vs with his spirit, he healeth vs, and he restoroth vs againe; and he onely is our intercessor, who putteth away and remooueth from vs the wrath of God, and reconcileth vs vnto the Father: so that with a fatherly heart & affection, he embraceth vs, and maketh vs his children, because Christ hath both purified our heart, pardoned our sinnes, and brought vs into fauour with the Father againe. Moyses by his Law could doe none of these for vs. He can onely shew vs the Curse of the Law, and Prophecie of the blessed Seed of Abraham: and this was all that he could doe. But to take away sinnes, and to worke our iustification,

Moyses law,

fication, was a worke which none could do, but onely Melchias.

This is the way and meane by which Christ planteth and preserveth his spirituall Kingdome, when of sinners he maketh godly and righteous persons; and giueth them new heartes, and lightneth them by his word and holy spirit, and reneweth them, that they may be in the inward man inclined with a ready delight and alacritie, to doe the will and pleasure of God. This is the meaning of Moyses in Deuterinomy, when he commandeth that they should Circumcise the fore-skin of their heart; that is, their euill thoughtes, concupiscences, and fleshly desires. And he promiseth vnto his people a spirituall Circumcision, saying: The Lord thy God will circumcise thine heart, and the heart of thy seed, that thou mayst loue the Lord thy God with all thy heart, and with all thy soule, that thou mayest line.

Deu. 10. 16.

Deu. 10. 6.

Earthly Kinges maintaine externall Iustice, and restraîne Vices and Wickedness by the Sword; but they haue no power to restraîne and brydle the Heart: For the Heart for all that they can doe, will abound in concupiscences of all kind of euils; yea, it would burst forth into deeds, (if it were lawfull to doe them) and satisfie his owne appetite, and swallow in all filthy flagitiousnesse. And this is the cause that earthly Kinges defende and maintaine their Dominions by y Salowles, Torments, Whieles, Swords, Halters, and other punishments: and yet notwithstanding all such executions and tormentes; the wickednesse and rash bouldnesse of loose liuers, can scarcely be brydled: For so soone as the heart perceiueth that it hath gotten licence and time, by and by it turneth to the olde habite, and committeeth what lewdnesse it listeth. But Christ goeth to worke after another, and better sort: For hee changeth, and cleanseth the Heart from euill to good; which when he hath once purified and changed, there followeth by and by, honesty, holinesse, and integritie of life in outwarde conuersation. And thus doth he renue those which are indued with true innocencie, and through Faith are drawn chearefully by a hearty

A description  
of the godly.

## Christes Sermon,

heartyp desire, to worke all kind of vertue.

And thus doth this our King raigne spiritually, and by his word and spirit, p̄uapleth more then all Kinges and Celsars in this world can doe by compulsion, and all kind of tormentes, though they be neuer so cruell.

Ezech 36. 25. Ezechiel also hath a Prophecie and Promise of this day of Saluation, and new league of Grace, in his 36. chapter, in plaine wordes, saying: Then will I poure cleane water vpon you, and ye shall be cleane, (yea) from all your filthynesse; and from all your Idols will I cleanse you. Here the Prophet promiseth the Sacrament of Baptisme, which is most pure and cleane Water, because of the word of God, of which it dependeth, and hath his excellencie: And therefore it is called in Titus, The Launder of Regeneration, and the holy Ghost; which God, in Baptisme, by Christ our Saviour, poureth plentifully vpon vs, that we by his Grace (being iustified) may through hope, be made Heires of euerlasting saluation.

The Sacrament  
of Baptisme.

Titus. 3.

This was then fulfilled when the Disciples baptised the people, and forgaue sinnes in the name of our Lord Iesus Christ, and when they cleansed, & godly congregation of the faythfull Christians was first erected; who first rightly found forth the Lord God, and were dayly more and more increased; as we read in the Actes, that the spirituall Kingdome of Christ by his word, did dayly more and more increasse, though in their bodies they suffered great persecutions and dangers. And this was the way and manner, by which Christ would gouerne his Kingdome. But the blinded Iewes thought, that all these thinges should carnally be fulfilled, and that Messias would rule his Kingdome in worldly pompe and power.

God in the 34. chapter of Eze. promiseth his people a true Shepheard, which hath good and hollesome Pastures, and which will keepe his Sheepe faythfully, and defende them carefully. Which thinges the Pharisees, and faythlesse Shepheards in Iuda did not, but fedde & fatted themselves. The Prophets wordes be these, And I will set vp a Shep-

Ezech. 34. 23.



Shepherd ouer them, and he shall feed them, euen my <sup>Eze. 34. 23.</sup> seruant *Dauid*; he shall feed them, and he shall be their Shepherd, and I the Lord will be their God, and my seruant *Dauid* shall be the Prince among them. I the Lord haue spoken it. And I will make with them a Couenant of peace, and will cause the euill Beastes to cease out of the land, and they shall dwell safely in the Wildernesse, and sleepe in the Woods. And I will raise vp for them a Plant of renowne, and they shall be no more consumed with hunger in the land, neither beare the reproch of the Heathen any more. Thus shall they vnderstand, that I the Lord their God am with them, and that they, euen the house of *Israel*, are my people, sayth the Lord God. And yee my Sheepe, the Sheepe of my Pasture, or men; and I <sup>Christ our</sup> am your God, sayth the Lord God. <sup>Shepherd.</sup>

This Shepherd, is that Messias whom Ezechiel calleth *Dauid*; because he should be borne of *Dauid*s stocke. And the Iewes themselues agree with vs in this point: For *Dauid* the sonne of Iesse, was dead long before that time. Ezechiel spake this Prophecie in the time of the Captiuitie of *Babilon*, vnto which, from *Dauid* the sonne of Iesse his time, were 14. generations, as *S. Augustine* sayth in the 11. chapter *De Ombus*, where he expoundeth this Prophecie.

Now you heare that this Prince, or King, shall not rule corporally, or after the manner of this world, but that he shall feed his people; that is, he shall gouerne, feed, and preserue them by his word, as Christ himselfe plainly expoundeth this Prophecie in *Iohn*. This league, shalbe a league of peace and securitie, that the *Israelites* may liue <sup>1. Ioh. 20.</sup> boldly in peace and safetie. God will neuer be angry with them any more, to destroy them: but they shall enjoy quietnesse in their Consciences; neither can any man harne them vnder this Shepherd *Dauid*: For the true saythfull Christian is so safe in his Faith, that none can hurt him. All Creatures are forced to helpe him. And they shall know, (sayth he) or they shall see, that I the Lord their God am

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with

## Christes Sermon,

with them, and admonish them.

Was not this plainly, and truly fulfilled, when Christ the true David, true God, and true Man, fedde his people himselfe, and pardoned them their sinnes, pacified the troublesome sea, healed their sicknesse, and rapted the dead to life againe? But Cleophas, and his companion, could not vnderstand all these things, vntill they heard the Lord himselfe, and till their eyes were opened.

Jer. 31. 31.  
Ezech. 37. 1.  
The generall  
resurrection.

Ezechiel also prophesieth of Christ and his Kingdome, and of the generall Resurrection which shall be in the last day, in his 37. chapter. And how the Iewes should be truly deliuered by Iesus Christ, saying. The hand of the Lord was vpon me, & carryed me out in the spirit of the Lord, and set me downe in the middest of the field which was full of Bones: And he led me round about by them, and behold, they were very many in the open field; and loe, they were very dry. And he sayd vnto me, Sonne of man, can these Bones liue? And I answered, O Lord God thou knowest.

Again he sayd vnto me, Prophecie vpon these Bones, and say vnto them. O ye dry Bones, heare the word of the Lord: Thus sayth the Lord God vnto these Bones. Behold, I will cause breath to enter into you, and ye shall liue. And I will lay Sinewes vpon you, and make Flesh grow vpon you, and coner you with Skin, and put Breath in you, that you may liue; and you shall know that I am the Lord.

So I Prophecied as I was commaunded; and as I Prophecied, there was a noyse, and behold, there was a shaking, and the Bones came together Bone to his Bone. When I beheld the Sinewes, and the Flesh grow vpon them, and aboue the Skin couered them; but there was no Breath in them. Then sayd he vnto mee; Prophecie vnto the Winde, Prophecie thou Sonne of man, & say to the Winde; Thus saith the Lord God: Come from the foure Winds; O breath, and breath vpon these same, that they may liue. So I prophecied as he had commaunded me,

me, and the breath came into them, and they lyued, and stood vp vpon their feete, an exceeding great Army.

Then he sayd vnto me, Sonne of man, these Bones, are the whole house of *Israel*; behold, they say, our Bones are dry, and our hope is gone, and we are cleane cut off. Therefore propheticie, and say to them, thus saith the Lord God, Behold my people, I will open your Graues, and cause you to come out of your Sepulchers, and bring you into the land of *Israel*. And yee shall know that I am the Lord. When I haue opened your Graues, O my people, and brought you out of your Sepulchers, and shall put my spirit in you, and you shall lue: And I shall place you in your owne Land; and then ye shall know that I the Lord haue spoken it, and performed it, sayth the Lord.

*Anua.* Doth the Prophet heere speake vnto the Iewes, that they should not; in the Captiuitie of Babilon, be discouraged, as though God were forgetfull of his Promise, and would not deliuer them out of that bondage, or would hold backe the Kingdome promised to Dauids sonne? Verily they were heauy, and much troubled; and they doubted so, as if they should haue sayd with Cleophas, and his companion, our hope is quite frustrate.

*Urb.* Yea forsooth; for he comforteth heere the captiue Iewes, that they should not despaire or doubt of their returne into the land of Canaan, though they were vexed with heauy and great calamities: For, it seemed as vnpossible vnto the captiue Iewes, that they should returne to Ierusalem, and reedifie the Temple, and set vp the seruice of God, and be restored to their former state againe, as that those dry and broken Bones should be reuiued, and liue againe.

But heere Ezechiel seeth a comfortable vision, in that God rayseth the dry Bones to life againe, and giueth them as great beautie and strength, as euer they had; that so the people of the Iewes might thereby learne the omnipotent power of God, and nothing doubt, but that he both would, and could performe those thinges which he had promised of

## Christes Sermon,

Messias the soune of Dauid, and of his glorious, and everlasting Kingdome; and deliuer them, that all things might be accomplished and fulfilled, in the land of Canaan, which he had promised them before by his Prophets: And that, that Captiuitie of 70. yeares should not hinder their returne, and the promise concerning Messias. For God would shew and declare his power in his people, that so his deed might answere to his word.

Eze. 37. 21.

It followeth in the Prophecie. And say vnto them, thus sayth the Lord God, Behold, I will take the Children of *Israel* from among the Heathen, whither they be gone, and will gather them: on every side, and bring them into their owne landes: And I will make them one people in the land, vpon the Mountaines of *Israel*; and one King shall be King to them all: and they shall be no more two peoples, neither be deuided any more hencefoorth into two Kingdomes: Neither shall they be polluted any more with their Idols, nor with their abominations, nor with any of these transgressions: but I will saue them out of all their dwelling places, wherein they haue sinned, and will cleanse them; so shall they be my people, and I will be their God. And *Dauid* my seruant, shall be King ouer them, and they all shall haue one Shepheard; they shall also walke in my Iudgements, and obserue my Statutes, and doe them: And they shall dwell in the land, that I haue giuen vnto *Jacob* my seruant, where your Fathers haue dwelt, and they shall dwell therein, (euen) they, and their sonnes, and their sonnes sonnes for euer, and my seruant *Dauid* shall be their Prince for euer.

Moreouer, I will make a couenant of Peace with them: it shall be an everlasting Couenant with them, and I will place them, and multiply them, and I will set my Sanctuarie among them for euermore. My Tabernacle also shall be with them: yea, I will be their God, and they shall be my people. Thus the Heathen shall know, that I the Lord doe sanctifie *Israel*, when my Sanctuarie shall be among them for euermore.

This

This Prophecie was corporally fulfilled after they had been Captiues 70. yeares, when the Iewes returned into their Countrey, and assembled themselves together, and multiplied, untill the coming of Christ, which was come 490. yeares after that Captiuitie: then indeed had they one King. But this Prophecie was truly fulfilled in the last weeke spoken of by Daniel, at the former coming of Christ, when both he, and his Disciples, converted them in the land of Canaan, and else where, where they were dispersed; and gathered them by the Gospell, into that onely spirituall Sheepfold, the Church of Christ. Before times, Iudah and Benjamin had a King of their owne; and the ten Tribes which fell from the house of David vnder Roboam, had an other King of their owne: But when Christ the true David came, all the Iewes were made one people, vnder one true King Christ. In this Kingdome, shall not the question be curiously asked, whether you are of the Tribe of Ruben, Leuie, Isachar, Zebulon, Dan, Gad, or Ashur, &c. but it shall be asked, Art thou a Christian? Doeſt thou acknowledge & confesse Iesus of Nazareth to be the true Meſſias, whom the Patriarkes, Prophets, and all the Tribes of Israel did looke for? They, euen vnto this time, carefullly looked for Christ. But when Christ himselfe came, the true Shepheard and King of Israel, then was that eueralſting Couenant of Grace, betwixt God and man, ratified: and then that true Throne of Grace, wherein all fulnesſe of the Godhead corporally dwelleth; that is, Iesus Christ, true God, and true Man, was conuerſant heere himselfe in earth amongst men. That old Caporeth, and their materiall Temple, and Leuiticall Priesthood, was then no more to be regarded: for all Types and Figures, then ceased, and Truth it selfe appeared. Christly Belians, who layd hold of Christ in their heartes by true Faith, were then made the liuely Temple, and Sanctuarie of God. As Paul well, and learnedly expoundeth such Figures, saying: Know yee not (sayth he) that you are the Temple of God, and that the spirit of God dwelleth in you: for the Temple

Christians the  
Temple of  
God,

1. Cor. 3. 16.

1. Cor. 3. 30.

## Christes Sermon,

Ezech. 37. 26.

as God is holy, which ye are. And to the Corinthians, he teacheth what is true Holynesse, and the fulfilling of all figures; to wit, Christ himselfe, who (sayth he) was giuen vs of the Father, to be our Wisedome, Holynesse, Righteousnesse, Sanctification, and Redemption. And as the Lord himselfe sayth a litle after, in Ezech. My Righteousnesse, that is, My Sanctuarie, or Habitation shall be for ever among them.

This is the circumstance, and Prophet's vñise, in the Prophecy aforesaid, to perswade and proue this congregation of the Israelites, to be an euermoring & spirituall Kingdome, vnder their owne King Christ: For the land of Canaan, Ierusalem, and the Temple, were brittle, and but for a time, euen as this visible world is; therefore that habitation could not continue for ever: wherefore the Prophet speaketh heere of spirituall and eternall thinges, which can not by continuance of time, decay and die, but must stand for ever. These things which are earthly, and of this world, banish and decay: but the King Messias, and his habitation, the house of Iacob and his Kingdome, abideth for ever. Wherefore, they are not earthly, nor carnall, but euermoring, and spirituall.

*Anna*, If according to this Prophecy, the house of Iacob, or the kingdome of Messias, should be the Sanctuary of God for ever; and this spirituall David be the King of the saythfull Christians, or Israelites for ever; then must it needes follow, that he should rise againe, and gather the dispersed Israelites, or Children of God together, that he might erect an euermoring Kingdome, and raise his people from death, and giue them life and saluation, in euermoring peace. This is that true Holynesse, and full deliuerance of Israel from all euilles, temporall and eternall.

If Cleophas, and his companion, had vnderstood & beleued this propheticie, they would neuer haue said; we thought that it had bin he that should haue redeemed Israel: but they would haue sayd, wee hope, and beleue, that it is hee that hath, and shall redeeme Israel, although he hath now suffe-

red



red death: For the promise of the Lord is sure and certaine, and can neuer deceiue vs. Furthermoze, in as much as Messias is called David, because he was bozne of Davids stocke: and in as much as he is true Man, what maruaile is it, if he be subiect to death, and died? But in that he should keepe, and gouerne Israel for euer, he could not abide in death, but must needes rise againe, thereby to fulfill this, and other Prophecies concerning his euerslasting Kingdome. But there is one thing in this Prophecie, which moueth a doubt. You sayd yester day, that Ezechiel in this Chap. did propheticke of that generall & vniuersall Resurrection which should be at the last day: Wherefoze then doth the Prophet say, that these dry Bones were the house of Israel, which was in captiuitie at Babilon? How can you hereby pꝛoue the vniuersall Resurrection of the dead?

The house of Israel, which is a figure of the house of Israel.

*Urb.* I confesse indeed, that Ezechiel in this chap. doth speake of the deliuerance, and restitution of Israel; and that he propheticke also of their returne, and as it were by law, recover their land, lost in their absence. But iudge you, seeing God by this similitude, would comfort his people, that they should not doubt of their deliuerance, whether our resurrection may not heere be gathered of this place, as a certaine and vndoubted trueth, or no: For if our Resurrection were vncertaine and doubtfull, he could not by it haue pꝛoued, or ministered vnto them any sound and sure comfort; for then they would haue sayd, looke how slender and small hope there is that these Bones should liue againe, euen so small hope is there, that we should be redeemed out of the Captiuitie of Babilon.

But heere the Prophet bringeth in, and alleadgeth the resurrection of their Bones, as a thing most sure, of which no good nor godly man may doubt: euen as if he had sayd, looke how certaine and sure it is, that these bodies shall rise, and liue againe, by the power of God; euen so sure also it is, that you shall be deliuered out of the Captiuitie of Babilon, and restored to your owne Country againe.

Whereouer we know, that the Catholicke Church both

## Christes Sermon,

in the East and west, hath hitherto without all controuersie, by the instinct and light of the holy Ghost, expounded this Prophecie of the resurrection of the flesh.

Of which thing, the holy Bishops and Doctors are plentifull witnesses, as Ireneus, Turtulian, Ciprian, Hillary, Ambrose, Gregory Nazianzenus; and Gregory the great, in his Booke against Valent. Turtulian in his Treatise of the Resurrection of the flesh, Ciprian in his third Booke to Quirinus. Hillary vpon the 52. Psalme. Ambrose in his Booke of Fayth and Resurrection, and in his third Booke of the holy Ghost. Gregory Nazianzene in his funerall Sermon of Basill. Gregory the great, in his 20. Homely vpon Ezechiel.

And the Prophet Ezechiel chapter 40. describeth a wonderfull and marueplous Citie and Temple of Ierusalem. But all these things are to be understood spirituallly of the heauenly Ierusalem, the eternall Citie of God.

But let vs see now what Daniel sayth of Christ: And as for those thinges which I opened a litle while agoe out of the 2. and 9. Chap. it shall not be needfull now to repeat them againe. But in his 7. Chapter, he prophecieth most sweetly of the Kingdome of Christ, and of his Saintes, to wit, how his Kingdome should be euermoring, propagated and spread abroad throughout all the world: And he sayth: As I behelde in visions by night, behold, one like the Son of man, came in the cloudes of Heauen, and approached vnto the Auncient of dayes, and they brought him before him: And he gaue him Dominion, and Honour, and a Kingdome, that all People, Nations, and Language, should serue him: His Dominion is an euermoring Dominion, which shall neuer be taken away; and his Kingdome shall neuer be destroyed. And a litle after he addeth: And they shall take the Kingdome of the Saintes of the most high, and possesse the Kingdome for euer, euen for euer and euer.

Dan. 7. 13.

A good rule.

You know this to be a generall rule, and necessary for the vnderstanding of the Prophets, whereas any thing is spoken

spoken in the Prophets of the eternall kingdome of Christ, of Christifideliens, and of euermlasting life, that there we both may, and ought to ground the Resurrection of Christ, and sayethfull Christians: For if they shall liue and raigue for euer, then must they needes rise againe: which thing, Daniel prophesieth in his 12. Chapter as plainly and euidently, as if some of the Euangelistes had written it. This Prophecie is to be referred vnto the last day, wherein this world shall haue an end. And these be the words of the Prophet, And at that time, thy people shall be deliuered, every one shall be found written in the Booke. And many of them that sleepe in the dust of the earth, shall awake, some to euermlasting life, and some to shame and perpetuall contempt: and they that be wise, shall shine as the brightnes of the Firmament: and they that turne many to righteousness, shall shine as the Starres for euer and euer. Doe you not heere see the vndoubted Resurrection of all men, as well good as euill. But you may see also heere, that there shall be great difference amongst them which shall rise.

Dan. 12. 1

For they which are the people of God, to wit, Christifideliens, which are written in the Booke of life, shall be deliuered from the wrath of God, which shall come vpon the vnhelieving and wicked world; that is, they shall be deliuered from the euermlasting punishment of Hell, and be brought into euermlasting life. But the wicked, which haue not in their life time beleued the Gospell, shall not be saued, but the wrath of God shall abide on them for euer: for they haue denyed to receiue the true life, Christ Iesus; and therefore shall they be confounded, and perish for euer. Dani. also heere describeth the glory which Gods Children shall haue after the Resurrection, saying, that they shall be as bright as the Sunne and Starres of the Firmament for euer world without end. And this out of doubt, is the true, and last deliuerance of Israel, that is, of the Children of God; which we doe with firme faith and hope looke for: For, as verily as all other thinges, which in the Prophets

The state of  
the Elect in  
the world to  
come.

are

## Christes Sermon,

are promised, are perfectly finished : as the Birth of Christ, with his Passion, Resurrection, and Ascension, and Calling of the Gentiles : So also at the last day, shall this be fulfilled, to wit, the resurrection of the dead, with the true deliuerance of all faythfull Christians. These and such like Promises, are our Gospell, and the ground-woyke and foundation of our Fayth.

*Anna.* What sayth Hose, concerning Christ?

The small  
Prophets,

The contents  
of the Pro-  
phet Hosea.

*Urb.* Hose is one of the small Prophets, but yet he hath many noble Prophecies of the misteries of the Gospell ; as of the calling of the Gentiles vnto the Gospell : And though the Iewes should haue a grievous fall, yet he promisseth vnto them the grace of God ; and that at the length, they shall heldeue, and receiue Christ, and acknowledge him to be their Lord and King, whom before they had reiected.

He prophecieth also, of the great and glorious Kingdome of Christ ; that is, of the Catholike Church of faythfull Christians : and of that spirituall Marriage betweene Christ and all Christifideliens, and of the victorie of Christ, how he should overcome, and abolish sinne, and death ; and of the resurrection of Christ, and of our rising againe.

He repproueth also the ten Tribes of Israel for their Idolatry, threatning them euerlasting Captiuitie vnder the Assirians : But he promisseth Grace and helpe to Iudah ; that is, to those two Tribes, Iudah and Benjamin, whith fell not away from the house of David.

Hose. 1. 6.

In the first chapter, he threatneth Samaria with the Captiuitie of Assiria, saying : I will no more haue pittie vpon the house of *Israel*, but I will vtterly take them away : Yet I will haue mercie vpon the house of *Iudah*, and will saue them by the Lord their God : And will not saue them by the Bow nor Sword, nor by Battaile ; by Horses, nor by Horsemen.

Cleophas, and his companion, might heere haue learned, that the Kingdome of Christ is not an Earthly Kingdome, seeing that Hoseas threatned vnto the greatest part of the Iewes, such Captiuitie, that they should neuer returne

to their woonted state, or dignitie of Kingdome, as when they had a King of their owne in Samaria, or Israel. If therefore the twelue Tribes of Israel should vnder Mefsias haue had such a Kingdome, wherein they might corporally haue ruled ouer the Gentiles, and haue abounded in all pleasures, and worldly felicitie, (which carnall opinion, all the Iewes had of Mefsias) then consequently had it been necessarie, that they should all haue been deliuered, & redeemed out of Assiria.

But heere you heare, how it should come to passe, that the very remembrance of Israel, should be blotted out. Which thing is signified by *Lorichamoh* the Prophets Daughter; which name, by interpretation, signifieth, Without mercie. But seeing the deliuerance of Israel was neuertheless promised by all the Prophets, it must needs of necessitie be true: For the word of God cannot lye, or deceiue vs.

Seeing therefore, their deliuerance by which they should be deliuered from the Assirian King, and be restored into that land whence they were remooued, should not be corporall, nor earthly; it must needs follow, that it should be spirituall: For there is no meane, nor other way, by which they could be deliuered. Which thing, the words following proue, where he promised such helpe vnto the Tribe of Iudah, as could not be wrought by corporall and earthly Armour, as Bowes, Swordes, and such like; but euen by the Lord their God. What other thing is this, but that God would after an other way and meane, blesse and helpe Iudah; that is, Dauids Kingdome, and all other Israelites, and confessoys of God; then worldly Princes vse to helpe their Subiectes?

The Lord will haue mercy on them: That is, will pardon them, iustifie them, and saue them; and so bring and deliuer them out of Sathans kingdome: of which the Psalmist speaketh thus. The Lord will redeeme Israel from all his iniquities. This is the sole hope, and redemption of Israell from his iniquitie; and consequently from all his euilles, which cursed Anne had brought vpon man, and all mankind: that

Hose. 1. 7.

Psal. 130. 8.

## Christes Sermon,

Ephes. 7.

that is, from that horrible death, and captiuitie, wherein the faithlesse, reuolting, murdering, and ~~fraudulent~~ fraudulent spirit did hold vs, as Paul briefly expoundeth this Prophecie to the Ephe. laying: We haue in Iesus Christ the sonne of God, redemption through his blood, euen the forgiveness of sinnes, according to his rich grace.

And although we vnderstand that temporall helpe, by which God deliuered Iudah from Senacharib, and brought the Iewes from Babilon to Ierusalem, yet was that temporall deliuerance, a figure of the true and euermlasting saluation, by which Christ hath deliuered all true Iewes; that is, his elect from sinne, death, and the tyrannie of Hell, by his Crosse, without all externall force. But now see how the Lord will at the last, forsake, and abolish Iudaisme, all their earthly and figuratiue Priesthood. The Priestess wife brought out a Sonne, whom the Lord called *Loam*, that is, Not my people; and he addeth the cause: Because, sayd he, you are not my Children, neither will I be your God.

Whereby might the Iewes haue seene, that there was a notable change to come. And they ought thus seriously to haue reasoned the matter with them selues: How shall wee, if pray you, vnderstand the word of God? He promiseth vnto Israel and Iudah, great and infinite treasures in all the Prophets: he sayth he will be their King, and they shall be his people; and that he will haue mercie on them, and giue them an euermlasting Kingdome; and he made an eternall Couenant of grace with them. How then agree these things with this Prophecie, wherein it is prophesied, that Israel shall be Captiue, and God will forget them, and neuer after haue compassion vpon them? Are we the true Israelites, or noe? Truly it is like, and must needs be meant of vs. And in the 6. chapter the Lord sayth: For I desired Mercie, and not Sacrifice; and the Knowledge in God, more then burnt Offerings.

Hose. 6. 6.

By these wordes of Hose, they might easily haue vnderstood, that the foundation of true Religion, consisted not of Ceremonies, but that God requireth Faith that worketh by



by Ioue, and is ready to doe good; for which Abraham, Isaac, and Iacob, were commended, and called the Seruantes of God, rather then for their corporall circumcision. Heere might the Iewes haue seene what was the matter and cause, that the Lord denyed them to be his people.

*Anna.* I would heare the cause, and see this question answered: For I doubt not, but as all thinges are come vpon the vabelecuing Iewes, which God threatned: so all thinges shall be perfozmed, which he promised. I pray you conferre these places, and reconcile them.

*Urb.* God sayth in deed in the Psalmes, that he will not reiect or cast off his people, and forlake his inheritaunce. And Paul saith: That God hath not cast away his people. And the Psalmist sayth: The Lord hath remembered his mercy and his trueth, toward the house of *Israel*. Like as also Mary the blessed Dother of Christ saith in her Psalm of thankesgiuing. And Zacharie sayth, that God will not forget his mercy which he promised to his people *Israel*. Know you therefore, that God is true and constant in all his Promises; and that he perfozmed vnto the Iewes all thinges which he promised them.

But the manner of Gods promises must be marked, for they are of two sortes. Some of them are Tempozall, or Corporall, and are made vpon condition: As when God promised that the land of Canaan, and the materiall Temple should continue, and such like.

*Psalm. 94. 14.*  
*Rom. 11. 2.*  
*Psalm. 98. 3.*

The manner  
of Gods Pro-  
mises must be  
marked, and  
are of two  
sortes.

These Promises pertaine to Iudaisme, and haue this condition annexed. If the Iewes would keepe the Law of God, as it was to be kept, then that Promise should be fulfilled. But they kept not the Law, and yet notwithstanding being blindly bewitched, they looked for the fulfilling of those Promises. The Lord indeed perfozmed those Promises rightly, as they were to be perfozmed. But Figures ought of right to giue place, when the truth commeth.

i. kind of  
Promises.

God sent also his Sonne, the Melsias, vnto them, that he might be bozne a Iew, of the Iewish family of Abraham and David. And for this his Sonnes sake, he brought them  
out

## Christes Sermon,

out of the land of Egypt, and gaue them the land of Canaan for their inheritance: and he separated them from all the people of the world by an earthly Kingdome, by an outward Priesthood, by an holy Worship, and by a proper forme in Religion, to be a people vnto himselfe: and he preserved, and defended them afterward by great and woonderfull Miracles: yea, he brought them out of the Captiuitie of Babilon.

To be brieue, he preserved their Law, Religion, Temple, Citie, and politicall Government, by a singular care, and marueylous zeale, euen vntill the promised Messias, the true and eternall King of Israel was come of them. Whereby in deed they receiued a great glozy and prerogative aboue all the world, and many of them, by Messias were deliuered from sinne, death, and damnation; and so at the last, were brought into that true Ierusalem and Sion. And these are called in the Prophet, the remnant of his people, the remnant of Iacob and Israel: whom God, amongst others, had chosen to himselfe, and predestinated to saluation in Christ: of which sort, there be many. But if they be compared to the great number of the vnbelleeuers, they are but a few.

2. kind are  
free promises.

There are other free Promises of the meere grace and mercy of God, without all mans desert and worthinesse. These doe appertaine to the new Testament, and consist in the merites and worthinesse of Messias. These haue a firme, sound, and vnshaken foundation, to wit, the great and woonderfull mercie of God, and his fatherly goodnesse and trueth: and they depende not of our worthinesse at all: Wherefore they are firme and certaine, and cannot be called backe againe: And they are Promises of the spirituall and euerlasting Treasures; to wit, of the victorie by which sinne, death, and Satan, were extinguished, of the forgiveness of sinnes, of the true and euerlasting righteousnesse, and of life and saluation in Christ.

These kind of Promises, doe not onely appertaine to Israelites, Iudaisme, and the Iewes according to the flesh, but  
(all

(all respectes set aside, without difference, not regarding whether they be Iewes or Gentiles) to the true Iewes and Israelites, according to the spirit; which are the elect in Christ, the children of Promise, the children of the new Testament, without respect: For heere the carnall natiuitie, genealogie, kindred, or seed and offspring of Abraham, Isaac, and Iacob, is not regarded at all; but the spirituall natiuitie, and inward circumcision of the heart.

Of such Iewes, and true Israelites, Iohn Baptist speaketh in Luke, saying: Say not with your selues, wee haue *Abraham* to our Father, for God is able of these Stones, to raise vp Children vnto *Abraham*. And Paul to the Romans saith well, and boldly: All they are not *Israelites* which are of *Israel*, neither are they all Children because they are the seed of *Abraham*; but in *Isaac* shall the seed be called, saith the Lord. That is, they which are the Children of the flesh, are not the Children of God; but the Children of the Promise, accounted for the seed. Luk. 3. 8.

Do you not heere see that God at the first, chose his Ministers and Children, out of Iudaisme, when the Gentiles were without Christ: And were alienate from the common wealth of *Israel*, and were Strangers from the covenantes of Promise, and had no hope, and were without God in the world? But God alwayes reuealed in the Prophets, the misterie of our communion in Christ; to wit, how the Gentiles also should be coheires with *Israel* of the heauenly Kingdome to come, and be partakers of one body, and promise in Christ Iesus. Ephes. 2. 12.

But marke (I pray you) wherefoze the Scripture setteth forth the chiefe Patriarches, as Abraham and Iacob, so gloriously. It doth not commend and set forth vnto vs Abraham onely bozne of flesh and blood; but Abraham beleeuing in Christ Iesus, regenerated by Fayth, and bozne anew, and made a new man, as Paul plainly teacheth, saying: They which are of Fayth, the same are Children of *Abraham*: For the Scripture foreseeing that God by Fayth, would iustifie the Gentiles, preached before, the Gospel Gal. 3. 7.

## Christes Sermon,

Ga. 38.

Gospell vnto Abraham, saying: In thee shall all the Gentiles be blessed. So then they which be of Fayth, are blessed with faythfull *Abraham*; who is the Father vnto all them which belecue in Christ, whether they be Iewes or Gentiles.

And in like sort doth the Scripture set sooth vnto vs Iacob; not simple Iacob, but that Iacob which wrestled with the Lord, and overcome by Fayth in Christ, and thereupon obtained he the glorious name to be called Israel, (that is) A man of great might with God; who by the Christian fayth in God, is with God, and through God, the Lord of all thinges. And these are the Patriarkes vnto whom, as vnto good Christifidelians the spirituall Promises were made, and not for their corporall Circumcision, or for the Law: for the Law of Moyses was giuen long after that Promise.

Esay. 40, 42.

Note heere what the true Israel is, what is the true Iudah, and who be the right Children of the Patriarkes, and then the Promises that were made vnto Israel, shall be more plaine and easy to be vnderstood; and you shall better perceiue who they are which shall enioy the Kingdome of Heauen: for Esay sayth, For though thy people, O *Israel*, be as the Sand of the Sea, yet shall the remnant of them returne.

Heere you see that the Promises are not vnderstoode of all the Iewes, or Israelites in Israel according to the flesh; but that a certaine onely in the house of Iacob shall be deliuered by Messias from death, (to wit) those which haue beleueed the Promises which Abraham and Iacob did beleue, and so are become the true Children of Abraham and Israel, through fayth.

But least any, for this great defect and incredulitie of the most part in Iudaisme, should thinke that the eternall Couenant of Grace made with Israel, is broken. The Prophets doe woonderfully against this doubt comfort the people: And they looke (as Hosea doth heere) with spirituall eyes, into this great wide world, the spirituall Ierusalem, which

which consisteth of Iewes and Gentiles : for by and by after those wordes that I recited, he sayth : Yet the number of the Children of *Israel* shall be as the Sand of the Sea, which can not be measured nor told : and in the place where it was sayd vnto them, You are not my people ; it shall be sayd vnto them, Yee are the Sonnes of the liuing God : then shall the children of *Judah*, and the children of *Israel* be gathered together, and appoynt themselues one head. Hose. 1. 10.

Thou must vnderstand the Prophet thus. God indeed made a Couenant with Abraham and his seed, wherein he promisseth that he will be their God, and multiply them as the Sand of the Sea, and not reiect them : And he did well, and magnifically performe this in the beginning amongst the Iewes, whom the Lord by woonderfull miracles multiplied, and preserued ; neuer utterly leauing them, untill Iesus Christ the true seed of Abraham came into this earth, in whom all Nations were blessed. For when Christ came, and was preached by the Gospell through the whole world, then was the Couenant of Gods grace, which he had made with Abraham and his seed, first published ; and it began truly to be fulfilled, when an innumerable multitude of Abrahams Childzen not onely of the Iewes, but euen of the Gentiles throughout all the world, sprung vp by the Gospell, by which Abraham also himselfe was made the Child of God.

This therefore is the Prophets meaning. Although the Lord cast off the outward *Israel*, neuer minding to bring him againe into the land of Canaan : yet neuerthelesse, the great worthy Promises of the Lord made vnto *Israel*, shall be fulfilled, and the Childzen of *Israel* shall neuer the later be in number as the Sand of the Sea, and Messias shall build and erect a great famous and princely Kingdom : But this shall so be performed, that he will not raise vp Childzen to Abraham of the Iewes onely, but euen of the Gentiles throughout the whole world : and they shall be the true Childzen of Abraham, and *Israel*, which through

C c,

Fayth

## Christes Sermon,

**Fayth**, receiue that blessed seed of Abraham, Iesus Christ the true and euerlasting King of Israel. This is the notable and worthy multiplying of Abrahams seed, and the Children of Israel; which thing is wrought by the Gospell in Fayth through the whole world, and shall be in working till the last day, vntill all be come into the Kingdome of Christ, which shall come, and are elected thereunto.

This also is to be marked, that the Kingdome of Israel before the natiuitie of Christ, was deuided; and two Tribes onely, Iudah and Benjamin, tarried with the house of David: the other Tribes chose for themselves a King, and the greatest part of them became Idolaters: But it shall not be so (sayth Hoseas) in the dayes of Iesus Christ the true King of Israel. For Iudah and Israel, (that is) the Children of Promise, shall be gathered together in one Fayth and Spirit, both out of all these Tribes, and out of all Nations, vnder the true King Iesus Christ. And there shall dayly more and more Christians spring out of all Nations: for the Kingdome of Christ must from henceforth increase and grow greater and greater, vntill the worldes end; whereas all earthly Empires shall decrease, fall, and be destroyed.

Esay. 9. 7.

And Hosea prophecieth againe in the end of the 2. Chap. of the euerlasting Couenant of grace betweene God and vs, in a pleasant, sweete, and comfortable similitude, saying. And in that day, will I make Couenantes for them, with the Wild beastes, and with the Fowle of heauen, and with that that creepeth vpon the earth. And I will breake the Bow, and the Sword, and the Battaille, out of the earth, and will make them to sleepe safely. And I will marry thee vnto mee for euer; yea, I will marry thee vnto mee in righteousness, & in iudgement, and in mercy. And in compassion I will euen marry thee vnto mee in faythfulness; and thou shalt know the Lord.

Hose 2. 18.

He speaketh not here of earthly things, but of the heauenly peace of Conscience with God, through fayth in Christ, which neither Tyrants in the earth, nor wicked Spirites in



in the ayre, can ouerthrow, or take away.

How can any thing hurt the faythfull Christians, seeing they be by Fayth dedicated, and as it were married vnto Christ y<sup>e</sup> Lord of Zeboth: & are by this spiritual mariages, made one flesh: by which vnion, and coniunction, we receiue al these excellent promises, which by the commandement of God, the Prophets, & Euangelists make vnto the Church.

*Anna.* How I pray you commeth this to passe:

*Urb.* Those thinges which are the husbundes, are the wiues: and so on the other side, those that are the wiues, are the husbundes. Those that be married togeather, haue all thinges common betweene them. Alas vpon our part, haue sinne, death, and damnation: but Iesus Christ our Husband, is full of grace, life, and health. If therefore we trust in Christ, and acknowledge him for our onely Husbande, Redeemer, & Saviour, then doth that Fayth vnite and knit vs so to Christ, that he becommeth our Husband & Head, and we his members. Thus Christ taketh vpon him our euils and calamities, and giueth vs his graces and felicitie: Thus are we made righteous; and thus are we quickened and saued, where before we were sinners, dead, and damned.

The mariage  
of God with  
Israel his  
people.

These are the vnsearchable Riches of Gods grace giuen vs in Iesus Christ; of which Paul to the Ephesians doth so gloriously boast, saying, that they exceed all humane senses, and passe the capacitie of all creatures. Consider then what he is able to doe, and what kinde of person Christ is, to wit, an infinite person, God and Man, which can not sinne, die, or be damned; because his righteousnesse, life, and saluation, are inuincible, euermaking, and almightie.

Eph. 3. 10.

Seeing therefore, that his innocencie, life, and saluation, was killed and sought vpon the Crosse with our sinnes, death, and dampnation, which were not able to ouercome him; it must needs follow, that in him, our sinnes, death, and damnation, are swallowed by, and taken away.

Christ's righte-  
ousnes was  
killed on the  
Crosse with  
our vniuersi-  
tall sinnes.

## Christes Sermon,

Seeing then, that we are ingrafted in Christ by Faith in him, we are also by his meere grace and loue, both deliuered from all our sinnes, and freed from Satrans tyranny, and haue the euerlasting righteousnesse, life, and health, at our Husband Christ, giuen vs. Thus doth Christ adorne and decke his welbeloued Spouse the Church, that she may be glorious without spot, or wrinckell; and yet purified by the Laue of Water in the Word of life, (that is) by the Faith of the Word of life, Righteousnesse, and Saluation. Now pee see how the Lord ioyneth true Israel in mariage to himselfe as his Wife in Faith, in Righteousnesse, and Iudgement.

The mariage  
of the elect  
with Christ  
eternall.

Where also must be marked, that this Mariage shall continue for euer, as the Prophet sayth. Whereby it followeth, that Christ must needs rise againe from death, and rayse his Bride to life, that she might liue with him for euer. This is that euerlasting Kingdome of Christ, the Kingdome of Grace; out of which, all sinne, death, and wickednesse, is cast & banished: and in which meere Grace, Righteousnesse, Innocency, Life, and Saluation, dos fully dwell for euer, (as the Prophet sayth) Thou shalt know the Lord: But to know him, is Eternall life.

Iohn. 17. 3.

Iosias. 2. 21.

And in that day, I will heare, saith the Lord; I will euen heare the Heauens, and they shall heare the Earth, and the Earth shall heare the Corne, and the Wine, and the Oyle, and they shall heare *Israel*: and I will sowe her vnto mee in the Earth, and I will haue mercie vpon her that was not pittied, and I will say to them which were not my people, Thou art my people: And they shall say, Thou art my God.

We speake the heere of that most wished and ioyfull time of the new Testament: for when the Gospell is taught, and Christ by faith receiued, then will not God suffer his Church to want, but will prouide for her, and cherish her: and though in the meane time she gloriously wastle, and grone vnder the Crosse, yet shall she be so prouided for, that she shall not want thinges needfull for her: for the true *Israel*

rael shall by Mefsias be increased and multiplied. The Church shall become true Israel, that is, The seed of the Lord, that it may increase and continue for ever: so mercifull is the Lord vnto the rest of the Iewes and Gentiles. The Iewes, or Israelites, were before without mercy: But in the time of Christ, the Lord tooke compassion vpon them. The Gentiles were not the people of God: but in the time of Mefsias, being called through the Gospell, they are made his people which acknowledge, call vpon, and honour God in true fayth, by our onely sauour and mediatour Christ.

*Anna.* Haue not the Iewes, or the Israelites according vnto the flesh, some hope in the Scriptures, that they shall be deliuered from that obstinate and hardnesse of heart, wherein they now are? Shall no Iewes, but onely the Gentiles hereafter, be partakers of the spirituall Kingdome?

*Urb.* Yes, they haue some hope that they shall be deliuered. And I would to God they could vnderstand the Scriptures, and would learne thereby what Grace yet the Lord hath left in hope for them: For Hosea saith: The Children of Israel shall remaine many dayes without a King, and without a Prince, and without an Offering, and without an Image, and without an Ephod, and without *Teraphim*. Afterward, shall the Children of Israel conuert, and seeke the Lord their God, and *Namus* their King, and shall feare the Lord, and his goodnesse in the latter dayes.

*Hose. 3. 4.*

The Iewes shall become Christians.

You haue heard before, that Paul would not haue the Iewes despised: For they haue a Promise of their conuer-  
Rom. 11.  
 tion before the last day, when they shall become Christians; that is, when the Israelites, according to the spirit, to wit, the elect number of the Children of God among the Gentiles, shall be accomplished: Then shall the Iewes haue their eyes opened, and be gathered vnto the true Mefsias Iesus Christ, and embrace the Gospell. Paul vnderstood this well out of Hosea, who maketh heere a comfortable Promise vnto the Iewes, that at the length, the Lord will take compassion vpon them, and call, and conuert so many amongst them by the Gospell, as appertaine to the Kingdome of Christ,

## Christes Sermon,

which knoweth who be his Sheepe, and his Sheepe shall know their Shepheard.

Iohn. 10. 14.

This Prophecie is so plaine, that it needeth no longer exposition. The Iewes haue now these 1612. yeares since the coming of Iesus of Nazareth (which time is those many dayes which the Prophet speaketh of) bin dispearsed abroad throughout the whole world, and haue neither King, nor Prince of their owne: neither yet vntill this day, know they Christ, the true Messias or King. And they are constrained, as afflicted, and abiectes, and miserable men, to liue heere and there, vnder strange Kinges, throughout the whole world. Their Temple and Altar, with their place of Sacrifice, are destroyed; and so continue. And they haue neither Priest, nor true Diuine seruice. God graunt that they may shortly be plentifully conuerted. Amen.

The Word of God can not lye, or deceiue vs. They shall seeke the true God of Abraham, Isaac, and Iacob, the Father of our Lord Iesus Christ, by Iesus of Nazareth the true Messias. And after their long errour, at the last they shall be conuerted, and brought into the way, and shall seeke after Iesus Christ the true King, promised in Moyse and the Prophets, who was sent at the fulnesse of time, bozne of the house of Dauid, and is placed at the right hand of the Father, and equall with him in power. They shall also preach, and set forth with vs, his bountious Grace, and liberallitie, which he offereth, and giueth vs in the Gospell.

*Anna.* Hoseas sayth, that they shall come vnto Dauid in the last day. Shall Dauid then rise againe before the last day, to be King?

Psal. 39. 3. 20.

Dauid strong  
of hand.

*Ans.* No forsooth: you haue heard before in Ezechiel, and in the Psalme, that Christ is called Dauid, because he was bozne of Davids stocke, according to the flesh. And he is indeed true Dauid, as in this place S. Hierome noteth, that is, Strong of hand: For he onely by his owne power, vertue, and strength, deliuered his people from the captiuitie of the Drull: and so the Iewes themselves understood this Prophecie, to be meant of Christ the seed of Dauid;

uid: of which thing, their *Thargum* is witness, in which this text is read thus. After this, shall the children of Israel be converted, and seeke the glory of their God, and be obedient to Messias, the sonne of David: that is, to Christ, their King.

*Anna.* If the matter stand so, then truly are not the Iewes quite to be condemned and reiected, seeing God hath promised that he will be so gracious vnto them, and conuert so great a number of them.

*Urb.* I often speake, and giue warning of this, that Christians doe not with such despight vpprayde, despise, or spite so proudly and contemptuously at the Iewes: but let them call to minde, and weigh well the warning which S. Paul giueth to the Romans.

Rom. 11. 4. &c.

Hosea doth propheticize more of our resurrection by Messias, saying: In their affliction they will seekeme diligently, saying: Come, and let vs returne to the Lord, for he hath spoyled, and he will heale vs: He hath wounded vs, and he will binde vs vp. After two dayes will he reuiue vs, and in the third day he will raise vs vp, and we shall liue in his sight. Then shall we haue knowledge, and indeauour our selues to know the Lord. His going forth is prepared as the Morning; and he shall come vnto vs as the Raine, and as the latter Raine vnto the Earth, which maketh it fruitfull.

17. 18.

Hose. 5. 15.

Hose. 6. 12.

S. Ambrose, and other holy Doctozs of the Church, doe vnderstand this Prophecie to be meant of the resurrection of Christ, and of our rising againe. For Messias rose againe from death the third day. And when we haue bozned our Crosse in this fraille and mortall life, and are fully mortified vnto the world, then will he raise vs vp againe in the day of redemption, and we shall euer be, and liue with him, as Paul sayth to the Thessalonians. For he is risen againe, and hath appeared with the bright morning Starre, as the true Sonne of righteousness, which doth illuminate vs, and make vs fruitfull, with the fertile raine of his Grace, that we may bring forth the fruit of true repentance.

1. Thes. 4. 17.

## Christes Sermon,

Hose. 13. 14.

And Hoseas in his 13. Chap. prophecieth very plainly of Christ his victorie, how that for our sakes and profite, he hath overcome sinne, death, & Hell, saying: I will redeeme them from the power of the Graue, I will deliuer them from death. O Death, I will be thy death. O Graue, O Hell, I will be thy destruction.

Hose. 14. 1.

This thing Christ fulfilled, when for our sakes he dyed vpon the Crosse, and gloriouly rose againe the third day, by which he satisfied for our sinnes, & ouercame Death, which had ouerthrowne vs; and redeemed vs from the damnation of Hell. The sinne with which mans nature was infected, euen vnto euermore death, was deadly, or present payson: but now Christ by his death, destroyeth sinne, and killeth death; in which of right, we should haue tarried for euer. Hosea also in his 14. Chapter, doth very comfortably prophetic of Christ and his Kingdome, and telleth vs, that in him, is grace and forgiveness of sinnes: in him, is meere loue and fayth: in him, are true good workes and securitie; and in him, is great good-will toward vs, and the budde of God in vs, For Iesus Christ is God indeed, and our defender, saying: O *Israel*, returne vnto the Lord thy God, for thou hast fallen by thy iniquitie. Take vnto you words, and turne to the Lord, and say vnto him. Take away all iniquitie, and receiue vs gratiouly, so will we render the values of our lippes. *Asshur* shall not saue vs, neither will we ride vpon Horses, neither will we say any more to the worke of our hands, ye are our Gods: for in thee the fatherlesse findeth mercy. I will heale their rebellion: I will loue them freely; for my anger is turned away from him. I will be as the Dew vnto *Israel*: he shall grow as the Lilly, and fasten the rootes as the Trees of Libanon. His Branches shall spread, and his Beauty shall be as the Oliue tree, and his smell as Libanon. They that dwell vnder his shadow, shall returne: they shall reuiue as the Corne, and flourish as the Vine; the scent thereof shall be as the Wine of Libanon. *Ephraim* shall say, What haue I to doe any more with Idols? I haue heard him, and looked



ked vpon him: I am like a greene Firre tree, vpon mee is thy fruite found.

In the beginning of the 14. Chapter, Hoseas mooueth the Israelites to repentance: But seeing that true repentance is the worke of the holy Ghost in vs, and not of the Naturall man, the holy Ghost, at the end, addeth these notable Promises, that Israel by them, might be stirred vp to beleue the grace which God promised, and so receiue the power of the holy Ghost, that he might obey the commandementes, and word of God.

Is not this Promise full of comfort, where he sayth: I will heale Israels backsliding, that is, he will pardon all their offences, and neuer be angry with them any more for their sinnes: In which Promise, Christ the Throne of grace, is included and comprehended. For these determinations of God is, that he will forgive sinne to no man, that he will loue no man, and that he will receiue none vnto grace by any other meanes, but by his dearely beloued Sonne: who is become our onely Redeemer, Mediatour, Reconciliour, Bishop, Priest, Propitiator, or Throne of grace, as Paul affirmeth, saying: We are accepted in his beloued, by whom we haue redemption through his blood, euen the forgiveness of sinnes, according to his rich Grace. It is Ephes. 2. 6, manifest therefore by the firme foundation of the Apostles doctrine, that Hoseas heere, speaketh of Christ, although he name him not; seeing that there is no other Reconciliour, which can turne the wrath of God from vs, but onely Iesus Christ. Wherefore I haue often sayd, that where the Lord promiseth his grace, redemption, forgiveness of sinnes, righteousness, life, and health, that there is Iesus Christ promised: by whose death, and precious blood, we are reconciled to God the father, and receiue forgiveness, remission of our sinnes, true righteousness, & life euermlasting.

There followeth in the text more promises, but expressed in figuratiue wordes. For he taketh a similitude of the dew of Roses of Libanon, and of the oliue tree: which wordes import nothing else but the great felicitie of Israel, or Christi-  
 fides.

## Christes Sermon,

misdoellians, after that they belecue and are receiued in the grace of God, and obtaine forgiveness of their sinnes.

Is it not an exceeding great felicitie, to obtaine forgiveness of our sinnes, to be counted righteous before God, and to receaue the holy ghost, with all his gifts, and by the same to be healed by in faith: which is the receauing of that great, precious, and heauenly earnest penny (that is) the spirit of God the father, and the sonne, which both assure vs, that we be the Children of God, and so his heires, and roheyes with Iesus Christ: what I pray you, can he want which hath the Lord for his inheritance: This prophetic chiefly taketh place in the time of Christ, when the gospell brought forth fruite throughout the whole world, & Christs heauenly kingdome was builded in euery place, that Christ the king of glory, be imbrased for our God, and Sautour through faith, by which we are made the children of God, and shall prayse him for euer, togeather with his holy Angels, to whom we shall be like in the world to come, in the resurrection of the dead, the glory whereof exceedeth all that the hearts of earthly creatures can conceaue: but it is now hid. For we are as yet but blessed in hope, but when our King, the Prince of glory shall come in his maiestie to iudgement, then shall our felicitie be made manifest.

Rom. 8. 24.

To be short, the Lord shall be the defence, bulworke, comfort, helpe, solace, and sound felicitie of Israel. But the Prophet speaketh of a greater defence, comfort, helpe and benefit, then this world hath, or can vnderstand. The kingdome therfore of Christ, is a kingdome of blessing, wherein we inioy aboundance of all goodnesse. The prophets prophesied, that this deliuerance, helpe, comfort, and kingdome, should be a continuall and spirituall, and not a temporall kingdome, which aboundeth in fraile, wayne, and transitory wealth of this world, as the carnal Iewes dreamed, and imagine.

Anna. What I pray you, doth Ioell the Prophet prophesy of Christ?

Urb.

*Urb.* Ioell in his 2. Chapter prophesieth that the kingdome of Christ, shall be illuminated, and beautified with the rich knowledge of God: and that it shall receaue the holy Ghost, with all his gifts: and that especially in the Mount Sion, (so wit) in the Catholicke Church, where shall be true deliuerance, helpe, & redemption from sinne, & death: and that afterwarde, there shall be no more respect of persons, betweene the Iewes and Gentiles: but whosoever shall call vpon the name of the Lord Messias, shall be freely deliuered from all his sinnes. These are the words of the prophetic: Ye shall also know that I am in the midst of *Isaiah*, and that I am the Lord, your God, & none other, Ioel. 2. 37. and my people, shall neuer be ashamed, And afterwarde, as Peter cited this prophetic on Whitsonday in his sermon at Ierusalem, in those dayes, that is, in the time of Messias, I will poure out my spirit vpon all flesh. And your sons, & daughters shall prophetic, your old men shall dreame dreames, and your young men shall see visions: and also vpon the seruants and vpon the maydens in those dayes will I poure my spirit: and I will shew woonders, in the heauens, and in the earth, bloud, and fire, and pillars of smoake. The Sunne shall be turned into darknesse, and the Moone into bloud, before the great & terrible day of the Lord come. But who so ever shall call vpon the name of the Lord shall be saued. For in mount Sion, and in Ierusalem shall be deliuerance, as the Lord hath sayd, and in the remnant whom the Lord shall call.

This Prophecie tooke place in Christes time; for Israel had then experience in deed, that God was with them in mans flesh. And the holy Ghost was then much more gloriously, royally, and aboundantly giuen them, then before the Natiuitie, Passion, and Resurrection of Messias: For before they were but few, which had the spirit of Prophecy: but when Iesus Christ was ascended vnto the right hand of his Father, then the holy Ghost with all his giftes was woonderfully, and richly giuen vnto many, as the Hebrew word *Eschpoch* declareth, which significeth, to poure out

## Christes Sermon,

out. The holy Ghost was visibly poured vpon faythfull Christians, when they were baptised, and the Church in all places had his teachers, who had the spirit of prophesying. And the knowledge of Christ is now spread abroad, and dispersed throughout the whole world.

But where the Prophet speaketh of Sion, and Ierusalem, it must be vnderstood of the Church of faythfull Christians, wherein Christ hath his habitation, as in his owne Kingdome. Whosoever will be saued from sinne, death, and tyranny of Sathan, he must beleue in Christ, call vpon Christ, and be brought into the Church of Christ: for without that Church, is neither health, nor forgiveness of sinnes. Neither is there any cause, why any sinner should respect this or that Citie aboue other, as the Iewes did earthly Sion, and Ierusalem, seeing Ioel sayth, that the Lord would poure out his spirit vpon all flesh; not onely vpon the Iewes in Ierusalem, or in the land of Canaan, but euery where through the whole world, where the Gospell is beleueu. It followeth therefore, that whosoever shall call vpon the name of God, shall be safe, and not the Iewes onely, which serued and called vpon God at Ierusalem; for then, was that time come: of which Christ sayth in Iohn, that the heavenly Father requireth true worshippers, which worship and call vpon him in spirit and trueth. Behold, the Kingdome of Christ hath not any bond or limits prescribed to it. The Gates of heavenly Ierusalem are so broad, that euery one that will, may easily enter in.

There is no need now, that any should be circumcised, that is, that any should come to Ierusalem, to offer by the blood of Beastes. Neither is it necessarie that he should be of the stocke of Abraham, after the flesh: onely let him beleue the Gospell of the power and grace of Christ, and let him call vpon Christ in all places; and so may he haue entrance vnto the true Sion. This is the most ready, commendous, and onely way and doze vnto Sion: where the true health and saluation of Gods grace is found. This is the notable and large way of deliuerance, not onely of the  
Israelites,

Israelites according to the flesh; but of all men beleeuing, & calling vpon Christ, wheresoeuer they be. Thus you read in *Acts* when the Keeper of the Prison in Philippa asked Paul & Silas, what he should doe to obtaine saluation: then Paul answered: Beleue in the Lord Iesus Christ, & thou shalt be saued, thou, and thine household. They commaund him not to goe to the Temple in Ierusalem, or Sion. For, the spirituall Ierusalem, was then begun to be spread abroad among the Gentiles throughout the whole world. And wheresoeuer any beleue the Gospell, and call vpon Christ, the same are saued, and are in the spirituall Ierusalem (that is) in the Church of the faythfull, and haue one true God, one Sauiour, one Teacher, one Spirit, one Fayth, and one Hope, with all the Saintes in the world.

*Acts. 16. 30.*

Ioel in his 3. Chapter also amongst other thinges, prophesieth of the true and spirituall Ierusalem, (to wit) of the Church of the faythfull, saying thus. The Lord will be the hope of his people, and the strength of the Children of *Israel*. So shall ye know that I am the Lord your God, dwelling in *Sion*, my holy Mountaine; then shall *Ierusalem* be holy, and there shall no strangers goe through her any more. And straight way followeth: But *Juda* shall dwell for ever, and *Ierusalem* from generation to generation: For I will cleanse their blood, that I haue not cleansed; and the Lord will dwell in *Sion*. Heere we see, that though the Church of Christ be persecuted with many and bloody enemies, yet shall that continue for ever; and that those which hurt the Christians but euen lightly, shall not escape scotfree, but Christ will punish them, and himselfe abide in *Sion*. This Prophecie, to wit, that God himselfe will alway dwell in *Sion*, (that is,) the Church of Christ, is often times repeated of the Prophets, and it hath more comfort and consolation in it, then heart can thinke. Saint Paul, alleadged this promise as an vauincible forte for a comfort for himselfe, and for the Church in all afflictions, saying, If God be on our side, who can be against vs. As if he should say, the kingdome of Christ, the spirituall Ie-

*Isa. 3. 16.*

*Rom 8. 31.*

rusalem

## Christes Sermon,

rusalem is stronge enough, and sufficiently well fenced, it need not feare any foe, for the Lord himselſe dwelleth in it, and who then can overcome it? What is this whole world? what are all the Devils in Hell? what are all the Tyrants in the earth? what are all creatures in the world in respect of God? surely nothing but weake Moynes, Flies, and Gnattes.

*Answ.* Now followeth Amos: What doth he propheticke of Christ, and his Kingdome?

*Urb.* He propheticke of Christ in his 9. Chapter, and he calleth him the Tabernacle of David; because Christ was bozne of the stocke of David. And he calleth him a fallen Tabernacle; for he speaketh according to the opinion of the Iewes: for while the Iewes were now and then captiues, and dispersed, and afflicted: And while the promise of Melsias, which was, that he should come of the stocke of David, was in their opinion, protracted and long delayed, they greatly regarded it not, but for the most part, despised it, as though God would not performe it. Yea, after the Captiuitie of Babilon, when Christ his comming drew neare, and those seuentie Weekes of yeares which Daniel speaketh of, drew towardes their end, the Family of David fell in decay, and was cleane without power and honour; so that then it was neither esteemed nor regarded, and all men thought that Melsias, that great King of Israel, could not rise of that stocke: For the Parentes of Christ dwelled not in Bethleem in Iudea in the Citie of David, or at Ierusalem in Sion; but in Nazareth a Citie of Galilee: so that the house of David and Melsias, who was promised to come of David, seemed vnto the Iewes, a ruinous Tabernacle, quite fallen downe.

Dauids ruinous Tabernacle restored by Christ.

When therefore it came to passe that Christ was bozne in Bethleem the Citie of David, the Tabernacle of David was reſtozed; and that Kingdome which was promised, should rise of his seed, was then perfectly erected: and that which before seemed fallen, ruinous, and destroyed, was then at the last repoyzed and amended: and that Promise which



which was made to Dauid, to wit, that his seed should raigne and rule in his Throne, was then mightily fulfilled.

And the *Thargum* sayth, that Christ, and his Kingdome, is promised by this Tabernacle of Dauid: and doubt ye not, but that this exposition of Ionathas is good and true. These are his wordes: *Akin lath malkura debeth Dauid*, (that is) I will raise vp the Kingdome of Dauids house, that is, the Kingdome of Christ. But marke this, although Dauids Kingdome before, was mighty, so that he ruled not ouely ouer the 12. Tribes of Israel, but also ouer the Idumites, Sirians, Moabites, Philistines, and other Nations more; yet was all that his gouernment, but a tipe of the true Dauid Christ Iesus, and his euerlasting Kingdome: nay, being compared vnto Christes Kingdome, all his kingdome was but as a decayed, broken, and shaken, ruinous, and tozney Tabernacle. But when Christ came, then was the house of kingdome of Saluation erected in the house of Dauid; and that kingly Throne of Dauid was then giuen to the true King. For Christ by the Gospell, calleth all the Tribes of Israel, into his spirituall Kingdome: and he called the Gentiles through the whole world, by his Apostles; that both the Iewes & Gentiles, might receiue this Sonne of Dauid, and acknowledge him for their King, and that he being King ouer all men, from sea to sea; the most mighty Lord in all the world, euen the Lord of all creatures. And this is the stopping vp, and repaying of the fallen and rent Tabernacle: and this is the restoring, and strengthening of the thinges which were decayed therein. Now heare the wordes of the Prophecie.

Psal. 72. 8.

Amos, 9. 11.

In that day, will I raise vp the Tabernacle of Dauid that is fallen downe, and close vp the breaches thereof; and I will raise vp his ruines, and I will build it as in the dayes of old, that they may possesse the remnant of *Edom*, and of all the Heathen, because my name is called vpon them, sayth the Lord, that doth this. Behold, the day is come, sayth the Lord, that the Plough-man shall touch the Mower, and the treader of Grapes, him that soweth Seed

## Christes Sermon,

seede, and the mountaines shall drop sweete wine, and all the hills shall melt. And I will bring againe the captiuitie of my people of *Israel*, and they shall build the wast Cities, and inhabite them, and they shall plant Vineyardes, and drinke the wine therof; they shall also make gardens, and eate the fruites of them. And I will plant them vpon their land, & they shal no more be pulled vp againe out of their land, which I haue giuen them, sayth the Lord thy God.

Saint Iames alledged this propheticke, in the first Countsell of the Apostles holden at Ierusalem, to establish and prooue the Christian liberty, & the calling of the Gentiles, how they were not to be laden with Moses law, but that to preach the name of Christ, & beleene therein both amongst the Iewes and Gentiles, is sufficient saluation; and that both Iewes & Gentiles as are now saued, not by the workes of the Law, but by the Grace of our God in Christ: and that Circumcision, with other workes of the Law, are not needfull vnto Iustification. This is the Christian libertie, which we haue through Messias the true Dauid, which in the new Testament, is openly preached through the whole world: and this is that time of grace, that most acceptable time of which Amos prophecieth. This is the day of Saluation. Afterward he prophecieth in Figures, that the Kingdome of Christ shall be a blessed Kingdome: And he vseth such wordes, as if he should speake of some corporall or earthly Blessing, wherein aboundeth Wine, Fruites, Coyne, and stately and costly Building, pleasant Gardens, with all other thinges necessarie for a pleasant life. But you know my generall and common rule of these, and such like Prophecies, to wit, that they must be vnderstood of Christ, and his spirituall Kingdome, that we set not our will on corporall thinges, as doe the blinded Iewes: For the Kingdome of Christ hath an other and farre greater kind of riches, pleasures, meates, drinkes, and treasures; to wit, spirituall, and eternall in Christ Iesus, the spirituall and eternall King of glory. But we must speake, and thinke of Christes Kingdome, as Christ himselfe, and the Apostles, describe

Christian  
liberty.

A generall  
rule,

describē it in the Gospell.

You must therfore vnderstand by these corporall treasures, and blessings, the spirituall blessings, of which Paul speaketh to the Ephesians, saying: That God the father of our Lord *Iesus Christ*, hath blessed vs with all perpetuall blessings in heavenly things in *Christ*. And he calleth this blessing promised in *Christ*, the vnsearchable riches of *Christ*, which for the greatnesse, and excellency thereof, cannot be searched out. But the holy Ghost in the scriptures, vseth to speake vnto vs of spiritual thinges by outward similitudes; and thinges which are manifest vnto our eyes, as fathers vse to forme their tongues & talke, to the capacitie, and vnderstanding of their childe. For so long as we are in this flesh, we are too too blind, & nothing capable of heavenly thinges. And it may appeare by the circumstances, that the Prophet prophetieth not here of earthly thinges: for the Lord promisseth, that he will turne the captiuitie of his people, that is, that he will deliuer his people from all their enemies.

This is that glappous, and famous deliuerance which the people of God, that is, the faithfull Christians, haue in *Christ Iesus*. He promisseth to preserve them in their land. They had before the land of Canaan, but God wil giue them, and their heires, a farre better land, wherein shall be abundance of all blessings, and all felicity. This out of doubt, is that new land wherein dwelleth righteousness, and that true countrey, which the Patriarches, and true godly beleuers in *Christ Iesus*, sought with all diligence to inherite: to wit, the heavenly Countrey.

All these thinges the Lord himselfe promised, who in no wise can deceiue vs. It was therfore needfull, that *Christ* should be bozne of *house of David*; that he should die, that he should rise againe, and that he should erect, & for euer establish, and preserve his blessed Kingdome; in which is no malediction, but true blessednesse, and plentiful abundance of all felicitie: For all Promises are established, & performed in *Christ*; And in him, they are all yea, and Amen.

DD.

Anna.

1. Cor. 13.

## Christes Sermon,

*Anna.* Abdias is a very short Prophet: Doth he prophetic any thing of Christ? I thinke he may well be called *Obaydiath*, which signifieth, the Seruant of the Lord.

Abdy. 1. 17.

*Urb.* In the end of his Prophecie, he speaketh of the Kingdome of Christ, and of the Catholicke Church vnder the name of Sion, & the house of Iacob: And he sayth, that it should be spread abroad throughout all the world; his words be these. But vpon Mount *Sion* shall be deliuerance, and it shall be holy; and the house of *Iacob* shall possesse their possessions. And the house of *Iacob* shall be a fire, and the house of *Ioseph* a flame, and the house of *Esau* as stubble, and they shall kindle in them, and deuoure them: and there shall be no remnant of the house of *Esau*: for the Lord hath spoken it. And they shall possesse the South side of the Mount of *Esau*, and the Plaine of the *Philistians*: and they shall possesse the Fieldes of *Ephraim*, and the Fieldes of *Samaria*; and *Beniamin* shall haue *Gilead*. And the Captiuitie of this Hoste, of the Children of *Israel*, which were among the *Canaanites*, shall possesse vnto *Zarphath*, and the captiuitie of *Ierusalem*, which is in *Sepharad*, shall possesse the Cities of the South. And they that shall saue, shall come vp to Mount *Sion*, to iudge the Mount of *Esau*, and the Kingdome shall be the Lords.

*Anna.* This Prophecie is somewhat darke. What meaneth the house of Iacob, the house of Ioseph, the house of Esau, the plaine fieldes, the Countrey of Ephraim, and of Samaria, and the Mountaine Gilead, Zarphad, and Seraphad? Of what possession doth Abdias heere speake? Meaneth hee of these Earthly places: as that the Iewes should conquer all these Countreies, and be Lordes ouer them? What is the true, and naturall sense and vnderstanding of these wordes?

*Urb.* The unbelieuing Iewes vnderstand this text, and others like it, to be meant of Earthly thinges in deed: and they feed their vaine hope, and looke for a day, (but in vaine) that all those Nations whose Captiues they had been, to wit, the Asirians, Caldeans, Persians, Macedoni-  
ans,

ans, Romanes, Sirians, Philistians, Egyptians, and other  
more, should be in subiection vnto them: and that the peo-  
ple of Israel should dwell safely, and neuer afterward come  
in Captiuitie.

This exposition is erroneous and false: for the Lord  
made no such Promise with them, as they dreame. But he  
promiseth that it should come to passe, that Iudah should  
be redeemed out of Babilon, that they might build vp their  
Citie and Temple againe: And that Melsias, the true  
Prince and Captaine of Israel should come after the Capti-  
uitie of Babilon, as we haue sayd before out of the 9. chap.  
of Daniel. And that your Iudaisme should then haue an  
end: and that, that earthly Kingdome of Iudah, should be  
an eternall and heauenly Kingdome: *Gentile*, that is, The  
Gentiles, should also come out of all the partes of the earth,  
and be pertakers with true Israel, of all Gods blessings pro-  
mised in Melsias.

Wherefore Abdias must be understood heere, to speake  
of this Spirituall possession, which is that Melsias. And  
the Apostles, and true Belesuers, shall (through the Gos-  
pell) bring all Nations vnder the sweete yoke and obedi-  
ence of the Christian faith, that they may acknowledge  
Christ for their onely and everlasting King, and confesse the  
Apostles of Christ, with all faithfull Christians, conuer-  
ted by the Apostles, to be the Church their spirituall Mother,  
and glorious Citie of God; to whom they doe readily and  
willingly yeeld them selues, and obey, as you haue heard  
out of Amos.

Amos. 9.

Now I will expound the Prophecie, and then shall you  
more easily vnderstand it. Mount Sion you know, is the  
Church of Christ; it is also a holy Hill, because the Lord  
dwelleth in it: and Christ the holiest of all holy, consecra-  
teth and sanctifieth it by his word and spirit, to be his holy  
habitation for euer: as Esay sayth, when you read this He-  
brew word *Kodesch*, it signifieth, the holinesse: For true  
holinesse and righteousnesse, is no where but in this holy  
Mount, the Church of Christ. Many doe read *Kodesch*, and

Mount Sion,  
the Church  
of God,

## Christes Sermon,

The house of  
Jacob, the  
house of Da-  
uid.

Luke. 1. 33.

Luke. 24. 47.

Gen. 22. 18.  
26. 4. 14.

then it signifieth holy, as we have spoke before. The house of Jacob, is called the Scripture, the house of David, the tribe of Iudah, which alwayes carryed with the house of David. And when it is called Iudah, and the house of Jacob, and Ierusalem, and the house of David, it is for the most part, all one. And this was a figure of the great kingdome of Christ Iesus. And therefore the Archangell Gabriell in Luke, calleth Christes Kingdome, the House of Jacob, and the Throne of David, in which Christ shall rule for ever: For the spirituall Kingdome of Christ began in Sion, the earthly Kingdome of David; and from thence spread it selfe throughout the whole world, when the Apostles according to Gods commaundement, began to preach the Gospell of Christ to all creatures, And in the name of Christ preached repentaunce, and remission of sinnes, amongst all Nations, beginning at Ierusalem, as Luke witnesseth, Note also how God promised the Patriarkes, Abraham, Isaac, and Jacob, seed of their owne flesh and blood, in which, All the earth should be blessed; that is, should be freed, and deliuered from the euermoring curse of sinne, and from death, and from the bondes of Sathan; and be made the Children of God, who should reigne together with the same seed Christ, in the Kingdome of immortencie, life, and saluation, for ever and ever. This was a great Promise, and therefore both the Scripture in euery place make mention of these Patriarkes: For when this Seed was promised them, and when God promised that their Children should be in number as the Sand of the sea, then was Christ the eternall King, and his eternall Kingdome promised them, and vs. And therefore is this Kingdome of Christs, also called the House of Jacob, the Seate of Throne of David, (that is) the Church of Christ.

The house of Ioseph, in the Scriptures, is the very same, that the other ten Tribes of Israel be, which fell away from the house of David, and chose vnto themselves a King of their owne. This Kingdome seperated by it selfe, is called Samaria, of that Head and Metropolitane Citie.



It is called also Ephraim, because of Ieroboham, which was of the Tribe of Ephraim: and it is also called Ioseph, of the house of Ioseph, because Ioseph was the father of Ephraim.

The house of Esau, is the Kingdome of the Edomites, which tooke their beginning of Esau, and had their dwelling in Mount Seiar, nie to the great Desert which lyeth from Ierusalem Southwardes.

The house of  
Ioseph, Sama-  
ria, Ephraim,  
Iosu. 4. 1.  
The house of  
Esau.

The Southen men are they, which dwelt in the Tribe of Iudah. Those which dwelt in the champion Countries, are Lidda and Emaus, as Saint Hierome sayth. Those fine Cities, Gaza, Alcalon, Azotus, Accaron, and Geth, which lie Westward, be the Philistians. Ephraim is a Country of Samaria, wherein dwelt the Tribe of Ephraim, who was the sonne of Ioseph: Benjamin is a peculiar & proper Tribe of the Iewes: but it is counted in the Kingdome of Iudah. Saint Hierome sayth, that Gallaad is Arabia. The Citie Zarphad was betwene Tier and Sidon, where, of Iosephus speaketh, Siphrad was a Citie in the land of Babilon.

Ioseph. 8. lib.

This therefore is the meaning of the Prophet; he propheted of the Captiuitie of his people, and how Edonie should be layde waste: but now he comforteth the Iewes, least they should haue been discouraged, as if there had been no hope for Sion in the Captiuitie of Babilon: and as if Messias should not haue come. And he promiseth also vnto the Iewes deliuerance, that they should come againe into Sion, though they yet layde wasted by the Babilonians, and Edomites: For he sayth, the Lord will bring deliuerance, helpe, and redemption, vnto Sion; which came so to passe indeed: For hard after that the Iewes came from Babilon, and that the Citie of Ierusalem, with the Temple, & diuine Seruice, was restored, came Messias our true Sautiour and Deliuerer into Sion. The Lord had often times before, helped the Mount Sion, and the Citie Ierusalem: but they were not the true helpe, or sure saluation, which Messias in his owne person should bring.

The true de-  
liuerance of  
Sion.

## Christes Sermon,

*Platbo.*

*Act. 2. 47.*

But when the King of Israel, bozne of the Tribe of Dauid, was come into Sion, then came there also with him, all felicitie, saluation, and abundance of all good things: For he began by his Word and Spirit, to call backe, and redeeme his people from that spirituall Captiuitie, which they suffered vnder Sathar, and other false Teachers. Hee fulfilled the Prophets, and obtained a true and euermasting deliuerance vnto his people by his blessed Death, and glorious Resurrection. This was that true *Platbo*, that is, Redemption: All other Deliuerances, were but onely Figures of this Deliuerance. Read the Actes of the Apostles, and note how Saluation by the Gospell, began in Sion, and thus spread forth it selfe through the whole world. Peter redeemed, and conuerted 3000. men at one Sermon: and from that time forth, the Lord mightily increased the kingdome of Christ, as Luke witnesseth, saying: The Lord added dayly to the congregation, such as should be saved. This saluation was shewed forth with such power of the holy Spirit, that the remnant of Israel, the Apostles, and their fellow labourers, being the true House of Iacob and Ioseph, were a flame of fire, which (like Straw) burnt & consumed the House of Esau, (that is) the Edomites, who before were mortall enemies to the House of Iacob and Ioseph: so that many of the Edomites were indeed wonne to the Gospell; and the wickednesse and hatred of their Father Esau, was by the fiery heate of Charitie, so consumed in them, that as concerning the inward man, they were no more Esauites; but came vnto the House of Iacob and Ioseph, and were made of one faith and minds with them, (to wit) spirituall Israelites. And thus the Gospell went forth into the lower quarters of the world, that Iuda beleeuing, might bying many Countries & people, vnto the true faith of Christ: which must be vnderstood by the people also named, whom he ioyneth together, thereby to declare that the saluation & kingdome of Messias, should not onely be in Sion, and earthly Ierusalem, but in all partes of the whole world from east to the west, and from the north to the south:

South: For the people before spoken of, dwell in all the four quarters of the earth, as Christ prophesieth in Luke of the calling of the Gentiles, saying: They shall come from the East, and from the West, and from the North, & from the South, and shall sit at table in the kingdom of God. Luk. 13. 29.

*Anna.* We may here also gather by this Prophecie, that Christ the King of Sion, could not abide in death, seeing he was to bring such plentiful and so great Redemption; as should be spread through the whole world; and that he, which should thus be redeemed by him, should live with him for ever in his Kingdom.

*Urb.* You say well.

*Anna.* But who are those *Moschims* which should come out of Sion? truly there is but one onely *Moscha*, or Saviour Iesus Christ.

*Urb.* The Apostles are so called for the Gospels sake which they preached; which indeed is the word of life, and health, by which they converted many in Sion, & wooed them to Iesus Christ: For Paul saith, that he prouoked the Iewes to emulation, that he might saue, or deliuer some of them, and that he might bring them vnto Iesus Christ, their onely Saviour. These *Moschims*, or Redeemers, iudge the Mount Esau, because the holy Ghost by their preaching & doctrine, both before the last day, reprobend all sinne: And these 12. shall in the last day, sit vpon 12. Thrones, and iudge the 12. Tribes of *Israel*. Who be these  
*Moschims*.  
Cor. 15. 57.  
Rom. 12. all  
the chap.

*Anna.* What shall follow, when the Gospell hath been preached in all the whole world? Math. 23. 29.

*Urb.* All the Kingdomes of the Earth, together with the Earth it selfe, shall then fall, and all Principalities shall haue an ende: But the Lord of Sion, hath raysed by such a helpe and saluation in Sion, as should stand fast for ever; whereas the World, with all her pompe and royaltie, with all her Kingdomes and Monarchies shall fall, and all earth by pompe shall haue an end. But the Kingdom of our King Christ Iesus, shall stand for ever; and he shall be King alone, and his Kingdom shall haue no end. Other King-

## Christes Sermon,

domes haue their tearmes & yeares of continuance appoynted; which being expired, they fall. The Kingdome of Assyria, and Babilon, continued certaine yeares; and then the Monarchy came to the Medes and Persians, whom King Alexander conquered and subdued, and the Romaines subdued him, and now hold the last Monarchy, which shall be holden in this world: And yet this also shall haue an ende; for it beginneth already, mightily to decrease and decay. And yet was there not of all these mighty Monarchies, any one so great, that ruled all the World: But the Kingdome of our King, which is the King of Glorv, shall stand for ever, and royally rule over all: which thing, *Thargum* witnesseth in this place: for this is the Caldeans text. And the Kingdome of the Lord shall be declared or exalted, over the inhabitance of the whole earth. So splendent and glorious shall the house of Iacob be.

Luk. 13.

But what needes many wordes? The Angel Gabriell sheweth the natural sense of this Prophecie, where he briefly describeth this our King & his Kingdome, to the blessed virgin Mary, saying: He shall be great, & shall be called the Sonne of the most High; & the Lord shall giue vnto him the Throne of his father *Dauid*: and he shall reigne over the house of *Iacob* for ever, and of his Kingdome shall be none end. Heere you see what *Abdias* meant in the end of his Prophecie, to wit, that many Kingdomes shall rule in this earth, and these Kingdomes shall passe from man to man, and that one shall destroy and kill another: But when the true Saluation, and Redemption, shall begin in *Sion*, after the Captiuitie of *Babilon*; then shall a perpetual, and constant Kingdome be builded, with which no man shall euer meddle. That Kingdome is the house of *Iacob*, the Congregation, the true Israelites, consisting of Iewes and Gentiles; and that House of Kingdome, shall be, and remaine to *Messias* alone for ever.

Iohn preached the Gospel to the Nininites.

*Anna.* What saith the Prophet *Ionas*, of Christ?  
*Vrb.* First he declareth in his Prophecie, that the greatness of Christes Kingdome shall be glorious, and that both Iewes

Jewes and Gentiles, shall haue saluation in Christ, and that Christ shall be the King and Saviour of the whole world. For the Lord sendeth Ionas to Ninive, a Citie of the Gentiles, the chiefe Citie of Assiria; where he preached vnto them Repentance, and not Circumcision, or other Jewish Ceremonies. Where you may gather, that he which confesseth his sinnes, and is penitent, and flyeth vnto Gods grace promised in Iesus Christ, is iustified and saued without the workes of the Law. And you see also; that God is the God both of the Jewes and Gentiles: and that he will make the Gentiles, Israelites; who shall be partakers of all his promises, with his people in Christ Iesus.

We be iustified without the workes of the Law.

Secondly, Ionas is a signe of y<sup>e</sup> Death & Resurrection of Christ: for in the first of Ionas you may see, how God ordained a great Fish to swallow vp Ionas, & he was 3. dayes and 3. nights in the belly of the Fish in the Sea. This was a signe of signification, that Christ should die, & be 3. dayes in the Sepulchre, & that y<sup>e</sup> 3. day he should rise againe, as this figure is truly expounded by Christ, the truly it selfe, in Math. where he saith. This euil and adulterous generation seeketh a signe; but no signe shall be giuen vnto it, saving the signe of Ionas the Prophet: For as Ionas was 3. dayes, and 3. nights in the Whales belly, so shall the Sonne of man be 3. dayes and 3. nights in the heart of the earth.

Rom. 3. 29.

Ionas a figure of Christ.

Mat. 12. 39.

*Anna.* Doth Micheas propheticie any moze, then that which you haue already expounded out of the 7. chapter.

*Orb.* He propheticie much moze: but it would be long to expound al. After that Micheas had uttered that excellent Prophecy of the Lord God of Israel, Christ Iesus, where he saith, that he should go out of Bethleem, he straight way propheticie thus, saying: Therefore will he giue them vp, vntill the time that she which shall beare, shall trauell: then the remnant of their brethren shall retorne vnto the children of Israel. And he shall stand, & feede, in the strength of the Lord, and in the maiestie of the name of the Lord his God; and these shall dwell still: for now shall he be magnified vnto the endes of the world.

Mic. 5. 3.

That

## Christes Sermon,

That is to say, the Captaine and Guide of Israel shall not yet come; but the Iowes for their Idolatry, shall be first grievously punished and afflicted: For they shall abide 70. yeares in their captivitie of Babilon, & afterward they shall come into their Country, and looking for that gracious time of the God of Israel.

And although their Plague, Captivitie, and Affliction, be great, yet will the Lord keepe his promise, and will send the promised Messias *Moschel* unto Israel, at the time appointed; and then at the last, shall true felicitie come: then shall all thinges fall forth well and prosperously: then shall the true Israelites come together; euen as it came to passe in the time of Iesus Christ, who is the true Shepheard; and cast out all false Pinickers, Pharises, Scribes, and Iewes, & feed his Sheepe himselfe, by the great power of God: For he taught them by the Spirit of grace, and converted and lightened their heartes; and cast out the euill spirites, and rayled the dead to life againe, and wrought strange Miracles & Moonders in the name of his heauenly Father. So that the Sheepe can now no moze be deuoured and destroyed of the Mooules, but may sit safe in his Pastures, and vnder his protections. And this *Moschel*, or Lord and Prince of Israel, shall be magnified and glorified through the whole world, in the time of the new Testament: which was fulfilled when Christ by his Passion entered into his glory, and rose againe from the dead the third day, and sitteth at the right hand of God, that all Power both in heaven and earth, might be given him: and when the holy Ghost preached him by the Gospell in all the world: And when his Horne (that is) his spirituall Kingdome (as you haue heard in the Psalmes) was in the name of God exalted, multiplied, & daily increased, both by the Iewes & Gentiles; as it is yet, maugre Sathan, and the World, his wife.

And a litle after, Miche. prophecieth how Christians, or the kingdome of Christ should raigne, and remaine euen vnder the Crosse, in the midst of their enemies. By which we see that it is a spirituall Kingdome, seeing it is in the wicked

Math. 18. 6.  
Math. 18. 18.

Psal. 89. 24.

The World,  
the Devils  
wife.



wicked world, amongst many Nations, even as the Dew of the Lord, or as a drop of Water in the Grasse. For the people of the faithfull, is a marueylous people. They are in the earth, but not an earthly Kingdome of the earth. Their doctrine is the holy Ghost, which cometh from Heauen, from God the holy Ghost. They themselves also are from Heauen regenerated by Water and the holy Ghost: their life consisteth in Faith, they liue in Christ, and they are woonderfully p̄serued vnder the Crosse. And although in the eyes of the world, they may seeme weake, yet are they inuincible, and though Faith in Christ, haue alwayes the victorie: yea, they breake through the world, sinne, death, and the bondes and snares of Satan, and gouerne their inheritance. But all these things are done spiritually, and by a marueylous meanes, altogether hidden from the world. For this is wrought by the Word and Spirit, but much more worthily and gloriously then man can imagine. These are the wordes of the Prophetie. And the remnant of *Iacob* shall be amongst many people, as a Dew from the Lord, and as the Showers ypon the Grasse, that wayteth not for man, nor hopeth in the sonnes of *Adam*. And the remnant of *Iacob* shall be among the *Gentiles*, in the midst of many people, as the Lion among the Beastes of the Forrest, and as the Lions whelp among the flocke of Sheepe; who when he goeth through, treadeth downe, and teareth in peeces, and none can deliuer. Thy hand shall be lift vp vpon thy aduersaries, and all their enemies shall be cut off. Heere you may see the power of the Gospell, and faithfull Christians.

What a people the Christians are.

Mic. 5. 7.

Those which beleued in Christ, and tarried looking for him, were the true remnant of *Iacob*: They trusted not in man, but in God; and certainly beleued, that according to his Promise, he would deliuer them out of all calamitie, although at that time they were captiues, and afflicted in the midst of their heauy and deadly enemies. But the Lord dwelleth with his Seruantes: he hath promised in Exodus vnto all faithfull Christian men, that Hee will be an ene-

Exod. 23. 11.  
mic

## Christes Sermon,

Exod. 23. 12.

mie vnto their enemies, and afflict them, which afflict the faythfull Christians. Wherefore there is a certaine hope, and sure victorie promised here vnto the remnant of Iacob, and the kingdome of Christ, that is, to the whole Church, which in this world dwelleth here among her enemies. And thus be the faythfull Christians encouraged, fortified, and emboldened, by the promise of God and sayth in Christ Iesus, to walke euen as the Lion in the Wood, which feareth no other beast, & passeth them all in strength.

Mich. 4. 6.

And this Prophet magnifically describeth Christes kingdome, in his 4. Chap. much like to the 2. of Esay: his wordes be these. And the same day, sayth the Lord, will I gather her that halted, & I will gather her that is cast out, and her that I haue afflicted. And I will make her that halted a remnant, and her that was cast farre of, a mightie nation; & the Lord shall raigne ouer them in mount Zion, from thence forth, euen for euer.

Who be to  
the poore in  
spirit.

This is the time of the new testament: faithfull Christians are here signified by the halt, cast out, and afflicted men: like as they are also vnderstood in 61. of Esay, and in euery place of this Prophecie, because of that crosse which they beare in this world, that so they may be made like vnto Christ their king. You must then vnderstand by the halt, cast out, and afflicted, those which are poore in spirit, which are troubled in conscience, which outwardly in this world, suffer persecution, and inwardly in their conscience are terrified, and tormentted with the feeling of their sinnes, the feare of death, and the wrath of God. These are the poore vnto whom this good tidings is brought; that they haue a good, fauourable, and most gentle King, who will not cast them off for their weakenesse and infirmitie; but helpeth them, and salueth their soules. And although in this world they be weake, forsaken, banished, abiettes; and most contemptible: yet will the Lord make of them a famous people, who shall liue safely vnder him in perpetuall glory, in the kingdome of Heauen.

Here

Heere againe you heare, that the Kingdome of Christ is spirituall: for the saythfull Christians in this world, are weake and contemptible; but by the Crosse, they are brought to eternall glory. For when the whole world, with all his pompe and glory shall decay, then shall they be crowned with great honour and glory, in the euermlasting Kingdome of Christ. And thus the Prophets haue respect vnto the eternitie and saluation ordeyned for vs in the Kingdome of Christ.

The elect are brought to the kingdome of heaven by feares, temptations, and crosses; for flesh and blood which cannot inherite the kingdome of heaven, must by these courses be eaten away.

In the end of the 7. chapter he doth woonderfully, and a-boue measure, laude and extoll the great and inestimable riches of Gods mercies, which were promised vnto vs in Christ, and which were promised vnto Abraham, Isaac, and Iacob; of whose stocke, Christ the King of glory should come, according to his humanitie. These are the wordes of the Prophetic. Who is a God like vnto thee, that taketh away iniquitie, & passeth by the transgression of the remnant of his heritage? He retaineth not his wrath for ever, because mercy pleaseth him: he will turne againe, and haue compassion vpon vs: he will subdue our iniquities, and cast all their sinnes in the bottome of the sea. Thou wilt performe thy truth to Iacob, and mercy to Abraham, as thou hast sworne vnto our Fathers in old time.

Mich. 7. 18.

This was a very necessary comfort, in the Captiuitie of Babilon, vnto the Iewes, least they should haue fallen into despaire, and doubt of the mercy of God: as if the Lord would altogether haue forsaken his people, and reuoke his promises of grace in Melsias, for the sinnes of the people. For it is as if he should haue said, goe to, we shall be led into Captiuitie: but it is the iudgement of the Lord, and his will. We haue in deed, abundantly deserved all kinde of calamities, yet must we not therfore doubt of the mercy of God. For his grace in Christ Iesus is very great, deepe, and a bottomlesse sea wherein all our sinnes may be drowned, and swallowed vp. The Lord hath made a couenant of grace with our Fathers, Abraham, Isaac, and Iacob, that in their seede Melsias, all nations of the earth should be blessed,

Gods mercy is a bottomles sea.

that

## Christes Sermon,

that is, receiue forgiveness of their sinnes, be deliuered from death, and be saued from euerlasting damnation, and receaue the free gift of innocencie, and euerlasting life.

This promise will neuer deceiue vs. For the Lord swaue vnto vs, by a holy and saythfull oth, that so the rather he might confirme vs in sayth, and make vs the lesse doubt, that all those thinges should come to passe, which he had promised: and that for Melsias his sake, he would helpe vs, be gracious vnto vs, and deliuer vs from all our calamities. This grace and truth cannot be called backe: but as sure as God is good, so sure is it, that we shall be pertakers of his grace, if we beleue his promises.

Wherefore let vs be of good cheare. Our sinnes shall not noy cannot hinder, noy make frustrate those thinges which God promised to our forefathers. He hath promised Christ, therefore out of doubt, he will send Christ for our deliuerance. And this was the hope of Israel, to wit, of all saythfull Christians from the beginning of the world, euen vnto this day. And this in deede is the true Gospell, which Melsias by his death, and bloodshedding confirmed: namely, that the sonne of God should be made man, and bozne of Abrahams seede, that he might giue vs the heauenly benediction (that is) righteousness, life, & health, that we might by him be freed from our sinnes, and deliuered from death, and be rayled vnto euerlasting life, and raigne with him for euer in euerlasting glozy. And this is the chiefe summe of all the prophets, touching Christ, and his kingdome, according as God after the Captiuitie of Babilon, fulfilled them, and sent Iesus Christ, our true king, and deliuerer vnto the world.

The summe  
of the Pro-  
phets.

*Anna.* What sayth that comforter Nahum of Christ? For he may well be called Nahum, (that is,) comforter.

*Urb.* We agreeeth with the 52. of Esay. vpon the gospell, saying, Behold vpon the mountaine, the feete of him that declareth, & publisheth peace. O *Juda*, keepe thy solemne feastes, performe thy vowes, for the wicked shall no more passe through thee, he is vtterly cut of. That you may

may more easily vnderstand, what Nahum Prophecitieth, note first, he prophecitieth against the Monarchy, or kingdome of Assiria, especially against Ninive, the great citie of Assiria, which the prophet Ionas conuerted afoze that. These thinges therfore was their comfort: namely, that the enemies of Iuda, to wit, *Sanherib*, and his kingdome (who befoze had proudly, and cruelly triumphed ouer Israel, and conceiued an opinion of them selues, that they could deuour) Iudah, should be wasted and destroyed; as Esay in 36. 37. comforteth Ierusalem, and the king *Hischia*, by the commaundement of God, in his 36. and 37. chapter, saying: And he will cast vnto it that, which shall be escaped of the house of *Iudah*, and that which shall remaine to plant; and he will make it to take roote downward, and beare fruite vppward. For out of *Ierusalem* shall a remnaunt goe, and they that escape out of Mount *Sion*: the zeale of the Lord of hostes shall doe this. Therfore thus sayth the Lord, concerning the king of *Ashur*, He shall not enter into this citie, nor shoote an arrow there, nor come before it with shield, nor cast a mount against it. By the same way that he came, he shall returne, & not come into this citie, sayth the Lord. For I will defend this Citie to saue it, for mine owne sake, and for my seruant *Dauid*'s sake. Then the Angel of the Lord went out, and smote in the Campe of *Ashur*, an hundreth, foure score, and fise thousand. So when they arose early in the morning, behold, they were all dead corpses. So *Sanherib* king of *Ashur* departed & went away, and returned & dwelt at *Niniveh*. And as he was in the temple worshipping of *Nisoch* his God, *Adramelech* and *Sharezer* his sonnes, slew him with the sword, & they escaped into the land of *Ararat*: and *Esarhaddon* his sonne, raigned in his stead.

Esay. 37. 38

Here the Angel is a figure of Christ, and *Sanherib* of Sathan, and *Ierusalem* of the elected sonnes of God.

You haue heard the Hystory, note therfore this also, that Nahum comforteth Gods people in this his Prophecie, bidding them be of good cheare, and despaire not: For although the King of *Ashur* will besiedge and afflict *Ierusalem*, yet shall there be no danger; for God will helpe them,

## Christes Sermon,

them, they shall heare ioyfull tidings, to wit, that the enemye shall not hurt their Citie, but die miserably, that they may yet againe celebrate their Feastes, and merrily reioyce in quiet peace.

Es. 9. 6.

And this was fulfilled, as you heard of late out of Esay. But you must know, that this temporall deliuerance, in which earthly Ierusalem was deliuered, was onely a figure of the true and everlasting deliuerance which we haue in Christ. The Angell of the great Counsell which was sent to prostrate and destroy the enemies of the spirituall Ierusalem, that is, of the Catholicke Church, and to overthrow and abolish that wicked spirit, or *Sauanberis*, that very Belliall, with all his hellish hoste, and to deliuer vs from him: which thing he performed, and by his owne power overcame those enemies. The Euangelistes, and the Preachers of the new Testament bring vnto vs this ioyfull and gracious tidings, to wit, that *Sathan* is conquered, and wee beleeuers, truly deliuered. These preach in all congregations, perpetuall & euerlasting peace and saluation, by Christ Iesus.

O happy Church, and poore in spirit.

And this is the meaning of this Prophecie, and of Christ, and his Church, to wit, that she should reioyce in the Lord for her deliuerance, because she is freed from *Sathans* assaults, from his tyranny, from sinne, from death, and from Hell.

O happy Iudah, O happy Church, O happy Congregation of the Faithfull, which doest acknowledge, confesse, and beleue in thy God, Thy *Sauanberis*, *Sathan*, with all his hoste & members, as the foolish world, &c. who hath so hardly handled, pinched, & oppressed thee, that thou couldest in no wise reioyce, is now by Christ overcome.

The victory of the Church in Christ.

Be therefore of good cheare. Thou shalt heare ioyfull tidings, to wit, that thou shalt not be in danger, neither that any euill shall happen to thee. The Lord himselfe shall defend, and deliuer thee, and thou shalt haue true ioy, and peace. Wherefore yet againe keepe holy thy Feastes, and daies of Ioy, celebrat thy Paskeouer in unleuened Bread, (that



(that is) in truth, and holinesse, be merry, and reioyce alwaies in the Lord. For Beliall Sathan is conquered by the crosse of Christ. Thou needest not therefore hereafter feare him: he can not now hurt thee. For he lyeth prostrate in the dust, that valiant conquerer Christ Iesus thy head, and husband, hath entered into his pallace, and overcome him and taken his armes from him, and hath triumphed ouer him, and hath giuen his victorie to thee. Wherefore thou maist well, and rightly celebrate these feasts of ioy, in sacrifices of praise, and thankes giuing, for these benefits giuen vnto thee by Christ Iesus. This out of doubt is a most plentifull, and ioyfull consolation, that the gospell of our eternal deliuerance, together with peace, ioy, and security, by faith in Christ, shall remaine for euer in Iuda, that is, in the Church. For Sathan is conquered, and overcome, (that is) al his power against the congregation of the faithful, is taken from him, sin by that blood of Christ is washed away, and death is destroyed, and so al the accusations, that this Beliall can lay against vs. For sinne is cleansed and taken away, and therefore it followeth, that we shall be iustified, and saued in Christ Iesus for euer. And this truely is a great and chiefe principall cause, why we for such our deliuerance, should celebrate our spirituall feasts of gladnesse in praise, and thankes giuing to God our good father vnceasingly for euer.

Luke. II. 22.

*Anna.* The prophets are brieue in their writings, but they containe very waighty, and worthy matters in few words: let me heare now, what Habacuk prophesieth:

*Vrb.* Habacuk signifie an imbraser, who in imbrasing taketh one by the middle in his armes: euen as a mother imbraseth, and kisseth her crying children. For he comforted the heauy wretched people at the hart that they should not dispaire, because of the captiuitie of Babilon, as if God had quite forsaken his people, and as if the promise of sending of Christ of the house of David to be the true deliuerer, had bene vtterly frustrat. And he louingly imbraseth the people, he sparing no paines that might make the Iewes

Habacuk an  
imbraser.

## Christes Sermon,

stedfastly beleue that their comfort Messias should come. And he signifieth vnto them that though the Iewes for their sinnes were banished and Ierusalem destroyed: yet all the promises of God in the prophets made concerning our Saviour, should neuer the lesse be fulfilled, and that Bablonicall Tirant punished. These are his words in the second chapter. I wil stand vpon my watch, and set me vpon the tower, and wil looke and see, what he wil say vnto me, and what I shal answer him, that rebuketh me. And the Lord answered me, and said: write the vision and make it plaine vpon tables that he may runne that readeth it. For the vision is yet for an appointed time, but at the last it shal speake, and not lie: though it tary, waite, for it shall surely come, and shal not stay. Behold, he that listeth vp him-selfe, his mind is not vpright in him, but the iust shal liue by his sayth.

Habacuk  
chap. 5.

Abacuk was commanded to write these words in a table, and so set them vp in publike places, as in the Church or market place, that all men might read them, and vnderstand them, & that every one passing by, might easely spie, and vnderstand it. You shal vnderstand this prophesy thus

King. 9.

The prophets  
called Seers.

The vision signifieth a prophesy: the prophets are called Seers, because they see the misteries of the Gospel, concerning Christ, a far of with their spirituall eyes. This therefore is the sense of his words. Write this vision in a table, that is, write vp the confirmation of all the prophets in Christ, that the faint hearted Iewes when they begin to dispaire, may see what they ought to ground in their hearts, thinke with their self of the fulfilling of all these prophesies, which haue bin foretold of Christ, and his Kingdome.

Let the words be written in the table, to signifie thus, though ye be now captiues, & your land destroyed, yet all the prophesies, which are spoken of Messias, of his euerlasting Kingdome, and of your saluation wrought by Messias, and what things else so euer the Prophets haue written of Christ; of his Miracles, and of his ministry are sure, and must bee fulfilled. What the Lord promisseth in word,

word, that he performeth in deed, neither can any Tyrant,  
 or Satan him selfe hinder it. But that is fulfilled at the  
 time, in which the Lord appointed it should be fulfilled. The  
 Prophet then saith thus in effect. Ye shall be wearied by  
 the tediousnesse of time, and many heavy cogitations shall  
 rise in your hearts: so that ye shall almost dispaire of his  
 concurring, being so long driuen of, from day to day, euen  
 vnto the end of your captivity, and yet must ye not thereto  
 doubt of the word of God, but patiently waite for the  
 Lords coming. For what the Lord hath promised, that  
 is certaine, and sure: verely it is not lawfull to doubt of the  
 Lords words.

This is the  
 case and state  
 of the regenerate  
 in their  
 new birth  
 Christ hideth  
 himselfe long  
 from them  
 but at last he  
 cometh when  
 the flesh is wel  
 tamed.

But if any man by contention, will not beleue this  
 prophecy of Christ, he destroyeth his owne soule. But  
 Gods promise, shall be neuertheless fulfilled, whether the  
 contentious caitiue, beleue it or no. Herry he for his in-  
 credulity shall haue no part thereof, faith is all in all. Hee  
 which beleueth the promise enioyeth it: he that doth thus  
 honour God, that he beleueth, and iudgeth him to be a true  
 saye, and a mercifull God, him like wise doth God hono-  
 ur, and accounteth, and calleth him righteous, and pardoneth  
 his offences, and maketh him partaker of all his goodnesse  
 in Christ Iesus.

It is an honor  
 to God to be-  
 leeu his pro-  
 mises and con-  
 trarily disho-  
 nor to distrust  
 them. Beleeue  
 them and thou  
 shalt honour  
 God & be sa-  
 ued thy selfe.

For the righteous liueth by faith: that is, if any man  
 will liue, and be righteous before God, it is required of ne-  
 cessity, that he beleue the Lords promises. Here you see  
 the way to come to righteousness, and saluation: to wit,  
 if you desire to be iustified, and saued, then must you be-  
 leue the Gospell of Christ: for by that must we receaue  
 righteousness, life and saluation. There is no other meane  
 nor way, by which we can be iustified, and saued.

S. Paul in his Epistles to the Rom. Gal. and the Heb.  
 alledgeth this notable, and worthy sentence of the Gospell  
 of Christ, as a forceable, and waighy testimony of the righ-  
 teousnesse of faith saying that it is not any other wise to be  
 gotten, and retained but by faith.

And therfore Christ reponeth Cleophas, & his companion,  
 ¶ 2 2

## Christes Sermon,

so; that they belæued not the prophets speaking of Messias and so became penitue, & doubtful. In like manner both Abacuck also. He boldly, and vehemently threatneth the Jewes captiuitie, and yet neuertheles, hee sayth, that the comming of the promised Messias should not thereby be hindered at al, but he should indeed deliuer them according to the Prophets. And he sayth that they which wil be partakers of this deliuerance, must lay sure hold by sayth vpon the holy promises of Christ, of his passion, of his resurrection, and of his ascension. But they which wil not belæue, shal not be partakers of Christs merites, but remaine captiues in their sinnes and dye for ever.

Zeph. 3. 8.

*Anna* What, and when did Zephane prophesie of Christ and his kingdom?

*Vrb.* Hee prophesied in the 19. yeare of that veruous Prince Iosias king of Iuda, and he sayth thus in his third Chapter. Therefore wayt yee vpon me sayth the Lord, vntil the day that I shal rise vp to the pray. For I am determined to gather the nations, and I wil assemble the kingdoms, to poure vpon them my indignation, euen all my fierce wrath: for all the earth shal be deuoured with the fire of my ieaousie.

Surely then wil I turne to the people, pure language, that they may all call vpon the name of the Lord, to serue him with one consent from beyond the riuers of Ethio pia, the daughter of my disperfed praying vnto me, shal bring me an offering. In that day shalt thou not be ashamed, for all thy workes wherein thou hast transgressed against me. For then I wil take away out of the midst of thee, them that reioyce of thy pride, and thou shalt no more bee proud of my holy mountaine. Then I wil leaue in the midst of thee an humble and poore people, & they shal trust in the name of the Lord. The remnant of Israel shal do no iniquity, nor speake lyes, neither shal a deceitful tongue be found in their mouth. For they shal be fed, and lye downe and none shal make them affrayd. Reioyce O daughter Sion be ye ieyful O Israel, be glad, and reioyce withal thine heart, O daughter Ierusalem.

The

The Lord hath taken away thy iudgement, he hath cast out their enemies, the King of Israel, even the Lord is in the midst of thee, thou shalt see no more euill.

In that day shalbe sayd to Ierusalem, feare thou not O Sion, let not thine hands be faint. The Lord thy God in the midst of thee is mighty, he will saue: he will reioyce ouer thee with ioy, he will quiet him-selfe in his loue, he will reioyce ouer thee with ioy. After a certaine time will I gather the afflicted that were of thee, and them that bare the reproch for it.

Behold at that time I wil bruse all that afflict thee, and I wil saue her that halteth, and gather her that was cast out, and I wil get them praise and fame in al the lands of their shame. At that time wil I bring you againe, and then wil I gather you, for I wil giue you a name and a praise, among al people of the earth, when I turne backe your captiuitie before your eyes, saith the Lord.

Zephany prophetieth vnto the people, what punishment should come vpon them, for their sinnes: as Ierusalem, and Iuda should be destroyed, and the people be lead captiues out of their country. But seeing the prophets were the ministers of Iesus Christ, sent for the true Israels sake, their manner is alway after threatening, and denuntiati-  
For whose sake the Prophets were sent,  
 ons to the people of their deserved punishment, to comfort the elect by sweet, and plentifull promises of their true deliuerer Christ, and of his Kingdome, to the end the Godly  
The elect must be comforted, ergo they are some time weak and tearesul,  
 should not dispaire in their captiuitie as though the Lord should for ever be angry, and reuoke his word of the promised helpe in Messias: Seeing I say the chiefe end of the prophets be the promises of Christ which are the true and very Gospell it selfe, they alwaies preach Christ. And so both Zephany here in the end comfort the Iewes, least in the captiuitie of Babilon, they should faint: and doubt of  
The promises of Christ the chiefe thing in all the prophets,  
 Gods word. And he prophetieth, that the Lord will gather them together, againe in a mighty hand, and that he will in all the world, and exalt his people vnto the highest stage of honor.

## Christes Sermon,

This is the meaning of this prophesie. Ye must needs be captiues, whether ye will or no, but ye must not therefore dispaire: waite onely for the Lords leasure. For when time shall be, I will not faile you, but helpe you. I will rise vp, and declare my power to the whole world, saith the Lord.

First of all, he stirred vp the King of Babilon, to seaze vpon the country, and miserably to destroy all things that were in it. But the Babylonian king was well fauorably, and duly punished, plunged, and destroyed againe himselfe of the Heades, and Persians. Thus the Iewes, the people of God, were spred all abroad, throughout the whole world: and by those words, the great praise, honour, and glory of Gods name, was better knowne to all men: so that every one might euen with his hands feele (and much rather know) the God of the Hebrewes, to be the true, and onely God, euen vntill the time of grace it selfe came, when the father, by his sonne Iesus Christ, was every where truly knowne and glorified in his Gospell.

Sweet lips.

Gal. 3, 14.

This pure language, or those pleasant, and sweet lips, be the preachers of the gospell, which preach vnto vs more grace in Christ, and offer vs, and giue vs true deliuerance in Messias. For by these, the faith of Christ, entereth into mens hearts, that they may receaue the holy ghost: and so together with one heart publikely, and openly pray vnto Christ, and confesse him to be their onely Sauour, and deliuerer. For they all haue one doctrine, one spirit, one faith, and one hope, and they beleue in their hearts, that God hath raised Christ from death, and they confesse with their mouthes that God hath made this Iesus Lord of all things, and anointed him to be his Christ, and by this faith are they saued, and iustified.

1st. 3, 27.

He prophesieth also of the greatnesse, and widenesse of Christ his kingdome, and he speaketh of that mighty kingdome of Ethiopia, lying beyond that great, and famous floud Nilus, to wit, that it also shall be brought to the faith of Christ, & shal haue true worshippers, who shall call vpon  
God



God through Christ, their onely mediator, and shall by the Gospell be brought, as a present to our God, into Sion his holy temple: as wee read in the Actes of the Etkiopian Chamberlaine of the Quene of Candé, who came to Jerusalem, to worship the true God.

Then Jerusalem, at that time, (to wit, in the time of Christ, when the gospel shall be preached through the whole world,) thou shalt not be confounded, or ashamed any more. For thy sinnes through the Gospell, shall then bee wiped away, and thou shalt plentifully receive the holy spirit of Deities, that thou mayest not be defiled againe, with so great Idolatry, as thou wast befoze.

The proud, haughty, and swelling Pharises with their accomplies, and other of such like stamps which are puffed by with a perswasion of their owne holinesse, and trust to their owne righteousness, fastings, sacrifice, circumcisi-  
The false Churches here described, and who be Pharises.  
 on, almes-deeds, and the works of the law, and the temple: and vpon this presumption haue erected a humane holynesse of their owne, and reiected the deuine grace of God in Christ: these pharasaicall fellows I say, cannot abide to acknowledge the true righteousness of God, to wit Iesus Christ, as sufficient to saluation, whom God himselfe hath giuen vs for our righteousness, and who alone, and no other, is the fulfilling and end of the law, for righteous-  
Rom. 10. 4.  
 nesse, vnto euery one that beleueth in him. But the Lord hath taken away from the true Jerusalem, these proud puffed vp iusticiaries, which will bee saued by their owne works, and loke not for saluation, by the mere and free grace of God, that the true Christians may know them to be seducers, and take heed of them.

Now note that the kingdom of Christ, is not an earthly, but a spirituall kingdom, & that the true Christideli-  
The Christideli-ans or Christi saie  
 ans are not proudly prickt by in the pompe of worldly vanitie, neither doth the world greatly regarde them, and yet are full, they in great price, and highly glorified with God.

See calleth faithfull Christians a miserable and poore people. They are not in deed, in multitude so many as the

## Christes Sermon,

wicked be, and so; the most part, the world despiseth and reiecteth them in this earth, but with God they are in great honor, and highly esteemed. For by faith in Christ, they are the children, and heyres of God, whose names are written in the heauens. The time is not yet come, where in their glory doth appeare: now is the time of trouble with them, euen vntill the last day, that they may by afflictions, crosses, and persecutions be made like their Paister Christ. But at the last day, Christs Kingdome shalbe manifested in glory. In the meane time, they should themselves contented with Gods word, they trust him, who hath promised them true, and euerlasting life, with sure, perfect, and eternall treasures. He calleth faithfull Christians, as other prophets do, reliques, or remnants: for the smallest company of people come vnto Christ, euen as the Lord saith, many are called, but few are chosen. He calleth them in Luke, his little flocke, in whome the Lord is so well pleased, that he will giue them his kingdome.

Mat. 14.

And where he saith that the chosen remnant wil worke no wickednesse, it is spoken of the Godlinesse, innocency, integrity, and simplicity of the faithfull: because they are honest, and simple dealers. For they haue that true faith, which worketh by loue.

Though the  
faithful offend  
yet their of-  
fences are par-  
doned.

And although, they are not altogether perfect, neither can in all points fulfill the law, but haue many infirmities, so that they must dayly pray: our father which art in heauen, forgive vs our trespasses: and so haue their sinnes also by faith, dayly forgiven them: yet by faith, they are in the gracious kingdome of Christ, wherein is perpetuall remission of sinnes, and a perpetual exercise vnto repentance, and Godlinesse, and the remnant of their sinnes, which lurke in their flesh, are not imputed vnto them to condemnation, for Christ the king of glory his sake, on whom they beleue, and continually call.

It followeth therefore, that the remnant of Israel, the faithfull Christians, shall liue safely, and without danger. For the Kingdome of Christ is a Kingdome of true peace,  
and

and security, in which they are so longe as by faith in their hearts, they lay hands on Christ their Lord, who hath ouercome the world, and Satan: and both can and will daily helpe all that be his, in all their calamities, and dangers.

What then made they feare? haue they not I pray you in him, (and of him,) a true shepherd, comforter, saviour, deliuerer, and a full horne of all happinesse.

Now he exhorteth Sion, to wit, the faithful Christians, to be hartily merry. And he prophesieth very comfortably, of the saluation, which Christians haue in Christ, the Lord of Sion: to wit, that Christ saueth Christians from punishment, and turneth their enemies from them, but where as he deliuereth the earthly Jerusalem, and driueth away their enemies, it is a figure: but whereas he deliuereth the spirituall Jerusalem, to wit, the faithful, and taketh away the punishment, which their sinnes had deserved, and satisfieth for their transgression, and ouercometh the world, death, and the diuel, and turneth away those enemies from vs, this is that true deliuerance, and helpe, which Sophonias, and other Prophets spirituallly had respect vnto.

What can be spoken more comfortably, then that God him selfe is the king of Israel, and is ready with vs to helpe vs. For God him selfe, is made man, and dwelleth with vs. <sup>A great comfort,</sup> We are his tabernacle, his possession, his darling, and his people, and him selfe will alwaies continue with vs: there is therefore no cause, why we should feare any euill, or danger. Who can hurt them which haue God the Father, and which haue God the Sonne with them, as their King, reconciler, deliuerer, and the life it selfe, and which haue God the holy ghost, as their comforter, & earnest peny of their euerlasting inheritance, and saluation? For the prophet bleseth that great name Iehoua, that is God him selfe: (three persons, and one God.)

Is not this kingdome of Christ, a glorious, and princely kingdome: are not these treasures (which our faithfull God promiseth by his Prophets in Christ) great, unspeakable,

## Christs Sermon

Our summum  
bonum.

able, and infinite treasures: He which hath the Lord God the Father, the Sonne, and the holy Ghost, that *summum bonum*, that onely alone, and the cheefe goodnes to be his defender, what can he desire moze?

Luke 2 10.

Wherefore, Sophonia saith furthermore, at that time, that is in the day of saluation, when Christ shal come, then shal a ioyful message be brought vnto Ierusalem the church, as the Angel sayd vnto the shepheards, be not affrayd, let not thy handfast hold goe, that is despaire not, beleeue stil that God wil help you, and al things shal hap wel, your ease shal be better then you can either desire, or wish: seeing that thy only God, and mighty Saviour is in the midst of thee. And that thou maist the better looke for helpe, and all hap- pines of him, be assured of this, that thou art so dearely be- loued vnto him, that he doth reioyce in thee, euen as the ten- der father doth in his dearely beleeued son, when he loueth & cherissheth him.

Titus. 3. 6.

The prophet cannot sufficiently declare the ioy which God taketh in the Congregation of the faithfull Christians saying: he wil saue thee and he wil reioyce ouer thee in great gladnes, that is, he wil poure forth all his faithfulness vpon thee, and his fatherly good will towards thee, that at the last the world may be compelled to see, & palpably feele (but especially the children of God shal know) that the Lord loueth thee abundantly as Paul writeth to Titus.

And he promiseth Christian liberty, because he wil take a- way these toyes, to wit the lies and tradition of men: wee know the Pharisees taught the law naughtely, and went a whooring with the doctrine of men, teaching that men should doe the workes of the law, to the end that they should be iustified, and haue remission of sinnes by the workes of the law, and not by the mere grace of God and Christ alone.

And he promiseth the Church such a helpe, as by which, her enemies should bee destroyed, but shee continue stil. Wherefore though hereticks, lye, and deceaue neuer so much, though Tyrants murder, and kil neuer so many, though false Christians bewray and betray all they can,  
and

and though Sathan rage and roze neuer so much: yet <sup>at</sup> the end, shal the Church, the kingdome of Christ ouercome, and the enemies of Christ, yea, death the last enemy of Christ, and Christians, shal be ouerthrowne. The Church as Sophoni sayth, hath a mighty sauour, which can mightily saue and deliuer her. And as Math. sayth a rock, whererein it is builded, against which euen the gates of hell cannot <sup>Mat 16.18.</sup> preuaile. And although Gods child:en are a miserable, afflicted, and calamitous pooze people, though they bee cripples, and outcasts, and though they be outwardly in body persecuted and inwardly in soule shaken, and tormented with the ferrozs of death, and with feare of damnation: yet wil Messias helpe them, and ayd them, and bzing them to honoz, and gather them into his kingdome: as Luke sayth in the 11. Chapter where Christ calleth the halt, and lame to his supper.

It is not a marueilous great honour, and glory, that he pronounceth of the Iewes, that saluation shall come of them: and of the Church, that it is the citty of God, which the Lord himselte hath founded, and builded, and that there is no other true ioy, peace, safety, righteousness, fortitude, riches, honoz, life, or saluation: but only that, which is in the Catholike Church, in the time of grace, and Messias.

I will bring you, that is, I will by the Gospell cal on all sides, from amongst the wicked, vnto Christs Kingdome, and I wil gather the disperfed child:en of the Lord, and I will erault them to honour, when I shall haue turned away their captiuitie. Pan speaketh not these things, but God him-selste, whose will or purpose no man can let, or hinder. He saith that he will gather his seruants into the kingdome of Christ and therein make them honozable in dedes. For as it is the vildest shame, and greatest ignominy, that can be to a sinner and bond-slave of Sathan; so on the other it is the greatest glory, laud, and honour, that can be, to be deliuered from sinne, and Sathan, and to be made the child of God by the Gospell.

The vildest  
shame that  
can be.

To conclude, in that we be made by grace, child:en by adoption,

## Christs Sermon

adoption, so that now we may live, and reigne with Christ for ever: who can either speake or thinke of this glorious glory, gloriously enough.

*Anna. Hath Aggeus any promises of Christ?*

*Ur. Yea forsooth* For he prophesied after the captivity of Babilon, and he mooueth the people, earnestly to build vp the temple againe, that the worship of God might be restored. For, this second temple should become very honorable, because the true God of Israel himselfe should personally come into it as Malachy prophesieth. And afterward he promisseth Christ & saith that the time of his coming draweth nigh: his wordes be these. Thus sayth the Lord of hosts, yet a little while and I will shake the heauen, and the earth, and the sea and the drye land, and I will mooue all nations, and the desire of all nations shall come, and I will fill this house with glory, sayth the Lord of hosts. The glory of this last house, shall be greater then the first, sayth the Lord of hostes, and in this place, will I giue peace, sayth the Lord of hostes.

Agge 2.7.

This prophesie forspcaketh of the former coming of Messias into the world, how he should come to Hierusalem into the temple, & how there should be a great change, both in heauen, and earth. For the Lord hath sent the Angel of the great council, euen his sonne in the flesh: that by Christ, he might summarily restore all things, in heauen and earth: wherefore it was of necessity to follow, that Iudaisme should be abrogated, and that the Jewes should reuolt, and that the Gentiles should be made the people of God: and that great wonders should be done, at which euen the Angels should maruel for ever.

VVe are by  
nature sinners

Our state  
without  
Christ

And he sayth that Christ is the hope of all nations. For all men are bozne sinners, and sinne daily, but he which sinneth both the worke of the Deuil, and is the seruant of Sathan, and child of death. From the which kingdome of sinne, death, and damnation, no man can other wise be deliuered, but by Messias, who only was sent of God, to take away the workes of the Deuil, and destroy the kingdome

of



of Sathan, to wit, sinne, and death, and to giue vs true life. And therefore he is the hope of the whole world: neither is there any comfort, helpe, forgiveness of sinnes, righteousness, peace, safety, ioy, life, or health, any where else to be found, but onely in Christ.

Therefore all the elect, euen from the beginning, haue very carefully, and earnestly desired Christ, because no man either could, or ought, to help the wretched world, or deliuer it from euermlasting misery and calamity, and bying it to euermlasting ioy, but onely Iesus Christ. When Christ in the last weeke, of Daniel, came into this world, then came our true preacher, our onely reconciler, and mediator, who made and confirmed the euermlasting covenant of peace, betwene God and vs. And the Prophet repeateth this word, the Lord of Zebaoth five times, that the saint harted Iewes, ready to fall to desperation, should in no wise be discouraged, but finish the waye which they had begun, and stedfastly waite for the coming of Messias: seeing the Almighty God, who is the truth it selfe, had so often, and so earnestly, made promise of him. And so wee haue Christ, the comfort of all nations, of all sinners, and the true peace of the whole world, and that in the temple, (that is) in the Church of Christ, who himselfe is our peace, Ephe 2. 14. as Paul saith. And seeing Christ is the comfort of all nations, it followeth, that both they ought to beleene, and trust in him, and that his kingdom also should be among all nations, both Iewes & Gentiles through the whole world. And therefore shall they hope to haue, and also surely receive of him forgiveness of their sinnes, righteousness, reconciliation with God, true peace, security, euermlasting ioy, true life, and eternal saluation. For if the sinnes of the Gentiles should not be taken away, then indeed should neither death, no; Sathans tyranny, and kingdome bee taken away, neither could they haue any comfort or hope.

But seeing that Christ is their hope and comfort, and that no vaine comfort, (for God himselfe spraketh it) then surely must all heauiness, calamities, and misery be taken away

The Lord  
named five  
times.

These Gentiles  
are we, for the  
Iewes called  
all the world  
Gentiles, except them-  
selues.

## Christs Sermon

away from the Gentiles also, which is nothing els but sinne, euil conscience, death and euerallasting damnation. And therefore must they also of necessity rise from death, and liue for euer with Abraham, Isaac, and Iacob, in the kingdome of heauen. You see by the Epistle of S. Peter, that the prophets haue respect vnto the health of the soules and therefore their whole endeaour is to preach true comfort: saying the prophesie of Christ, who brought vs from sinne to righteousness, and innocency, & from death to life euerallasting, as we find he doth indeed. Moreover he hath deserued for vs the comforter, the holy Ghost, by whom he helpeth and comforteth vs vnder the crosse, vntil wee be called out of this fragile and miserable life, and receiue the promised crowne of glory which indeed we possesse in this earth, though it be but yet in faith, and hope.

*Anna.* You alwayes haue said, that Zachary is a prophet full of notable comforts. Let vs therefore heere what comfort he giueth vs, by his promises.

*Vrb.* He is indeed a comfortable Prophet, and the dayes wherein he liued, required the same. For he prophesied when the Iewes were euen at the poynt of returning out of the captiuitie of Babilon, and when the Citty with the temple, should be builded againe. The people at that time were yet faint-hearted, feareful, and doubted they should not be safe from their enemies: and therefore hee comforteth them, and setteth Christ before their eyes, as a louing Saviour, that so they might be of good cheere, saying: that Christ should speedily come and helpe his seruants, and spread his kingdome through the whole world: and therefore was it needful, that Iuda, and Ierusalem should be builded againe, to the end, that they might receiue their owne King, and the Prophet speaketh as followeth. Ierusalem shal be inhabited without the walles, for the multitude of men, and cattle therein. For I (sayth the Lord) wil be vnto her a wall of fire round about, and wil be the glory in the midst of her. Here he prophesied of the spirituall Ierusalem, to wit, the Church of Christ, for the earthly

earthly Ierusalem had her bounds, and walles, but the heauenly Ierusalem, shall be so wide, and large, that it cannot bee compassed with any walles, yea it shall bee as wide as the world. For it is the kingdome of Christ, which by little and little, without ceasing, shall be increased, vnto the last day: and the true children of Abraham are (as the God of Abraham promised,) euen as the sand of the sea, and the starre in the firmament: and the promised blessing shall come vpon all nations through the whole world, that Christ may be knowne and worshipped, euery where, for the true Lord and God.

By the cattell, vnderstand wealilings, and such as are ignorant in the knowledge of the Scriptures, and saith: these are led, and fed, in the pastures of Christ, by those which are more strong, and firme in faith.

But he is a marueilous wall, which is all fiery: truly the Church of Christ in this place, hath so great and comfortable a promise of Gods helpe, as you shall scarcely find in any other place of the scriptures. For I wil be, saith the Lord, a wall of fire round about hir, the Church of Christ.

*A fyre wall.*

You see that hee speaketh here, of the heauenly City wherein God himselfe, will be the watchman, keeper, wall, and defender. If therefore God be thus present with vs, wee haue iust cause to reioyce in the Lord: seeing, that wheresoener God himselfe watcheth, defendeth, & fighteth for vs, there are we safe, out of danger of this world, & Satan, and need not feare them. To be breefe, the great humility of Christ Iesus, in that hee vouchsafed to become man, being the true sonne of God: and the sending of the holy ghost, the true teacher of holsoome doctrine, in the church of God, whereby the church is still holden, and preserved in truth, that it may stedfastly cleaue to God: where as otherwise, the whole world is blinded with errors, carried away with lies, and miserably deceaueth it self: these I say do sufficiently declare, how gloriously the Lord hath shewed himselfe in this spirituall Ierusalem. Satan, the world, and hereticks, doe not cease, nor sleepe: but bend them

## Christs Sermon

themselves, in all they may, yea, they strue with hand, and foot, to destroy Christ his Church. But although, according to the flesh, it be weake, yet neuer thelesse it standeth, and getteth the victorie ouer all her enemies. So plentifully doth the Lord declare his glory, in his spirituall citty the Church.

In the words following, he setteth forth the helpe, and comfort, which we shall haue in Christ his kingdom, saying: He which toucheth you, toucheth the apple of mine eye.

How I pray you could a most louing and tender father speake more louingly, or sweetly, euen to his darling, and dearly beloued sonne? if the Lord looke carefully to vs, as men vse to looke to the apple of their eyes, then surely can no hurt happen vnto vs, in the kingdom of Christ; neither need we to feare any danger.

Where is the  
apple of Gods  
eye.

A comfort for  
the weake  
which are  
tempted,  
Zach. 2. 10.

A little after, Zachary comforteth such Christians as are vnder the crosse, and by reason of the weaknesse of the flesh, are in feare, and trouble, euen as the Iewes were at that time, saying: Reioyce, and be glad, O daughter Sion: for I come, and will dwell in the middest of thee saith the Lord; and many nations, shal be ioyned to the Lord, in that day, and shall be my people, and I will dwell in the middest of thee, and thou shalt know the Lord of hostes hath sent me vnto thee. And the Lord shall inherit Iuda, his portion in the holy land, and shall choose Ierusalem againe. I et all flesh be still before the Lord, for hee is raised vp out of his holy place. That is to say, O Sion, although thou be afflicted here in the earth, yet be of good chere, because thou shalt continue. For I my selfe doe come, and abide with thee. Was not this fulfilled, when God became man: and at this day, wheresoeuer Gods word is receiued, there doth God dwell, and that is the true Sion, as Christ saith in Iohn: He that loneth me, keepeth my commandements, and my Father will lone him, and we wil come vnto him, and will dwell with him.

Iob. 14. 13.

Surely this is the spirituall kingdome, wherein God dwelleth with vs by the Gospell, and by faith which the holy

holy Ghost worketh in vs: as S. Paul sayth to the Ephe. Christ dwelleth in our hartes by sayth, And Esay telleth vs where God dwelleth, to wit, in saythfull and humble hartes, indewed with the feare of God and not in earthly temples made with handes. Esay. 66. 2

Zachary also telleth vs, that the kingdome of Christ shall be large, and wide, and that the gentils shall become Christifideliens: and so by sayth in Christ shall also become the people of God.

All these thinges are dayly fulfilled, that we by experience may know these thinges to be most true, which they haue prophesied: and they are sure, by great miracles, but no man doth earnestly, & diligently consider them as in dede they ought to do, if they will be accounted true Christians. But how shal Iuda be the inheritance of god and Ierusalem chosen againe: Euen then when the Lord shall cast downe the partition wall betwixt the Iewes, and Gentiles, and by the Gospell make of two peoples one holy nation, then I say, shall the true Iuda, that is, the congregation of such as confesse the Lord, be made Gods inheritance, one Ierusalem, and one elected citie: but this shall not be only in Canaan, but through all the whole world. Afterward followeth an exhortation vnto the whole world, where he sayth, let all flesh be still, or silent. Here we may learne, that he speaketh in this place of spirituall Iuda, and Ierusalem, which appertaineth to the whole world: otherwise hee would haue commaunded onely the Iewes alone, to haue bin still and silent. If the Iewes alone and none els, should haue bin his kingdome.

This therefore is the sence: God wil dwell both with the Iewes, and Gentils, in all places through the whole world. Wherefore let the earth be silent, let euery man suffer the Lord to worke, raygn, and haue power in him: he will do all things well, and wisely: let no man be wise in his owne conceite, let no man brag of his owne holynes, let no man attribute any thing vnto himselfe, but let all men humble, and submit themselues. For here is now

## Christs Sermon,

Wrought a strange thing: when the Lord commeth, & ruleth men, when God commeth, let all flesh bee silent, and acknowledge themselves condemned sinners, & then will the Lord deliuer them: for how shal sin, or misery haue any abiding there where the Lord is King, and gouerner.

Zach. 3.8.

In the 3. Chapter, he saith. Here now O Iehosua, the hye priest, thou and thy fellowes, that sit before thee: for they are monstrous persons. But behold, I will bring forth the branch, my seruant: for loe the stone that I haue laied before Iehosua, vpon one stone shall be seuen eies, behold I will cut out the grauing thereof saith the Lord of hostes, and I will take away the iniquity of this land, in one day: in that day, saith the Lord of hostes, shall yee call euery man his neighbour, vnder the vine, and vnder the fig tree.

The prophet speaketh plainly here of Christ, of his passion, and of his kingdome. First the Lord talketh with the hye priest Iehosua, who was a figure of Christ and therefore hath the same name, and is called Iehosua, or Iesus, as the 70. interpreters call him here in their translation. And whereas hee speaketh onely to the hye priest, & his friends, he teacheth vs that the promises of Christ, and his kingdome shall not profit all men, and that euery man shall not bee partaker thereof. And the cause is onely, for that all doe not beleue in Christ: for that promise belongeth onely to the faithful Christians, who together with Iehosua, hath al one faith, and spirit, and he calleth them, monstrous persons, or great marueils. For there is no more marucilous thing in the world, then a godly man, who will leaue al things in this earth, and follow Christ looking for forgiveness of sinnes, and everlasting life, onely by him, and by nothing else.

A great mar-  
uell.

The world wondereth, that faithful Christians can so despise (euen in this life) this world with al the pleasures thereof, for Christs sake: who himselte despised al the honoꝛ of this world, and vtterly reiected the pompe & vaine glory thereof. And for this cause, Christians in this world, are counted fooles. Behold, I pray you how, euen Cleophas, and



and his companion at the first were offended at Christ, although they were his disciples. Therefore saith Paule be-  
 ry wel. Christ is vnto the Iewes a stumbling block, and vn-  
 to the Gretians, or Gentiles foolishnesse. 1. Cor. 1. 32.

Furthermoze God doth promise his seruant Christ, Christ in the scriptures, is often called the seruant of God, for his seruice, which here he hath done in the earth (to wit) because he taught his flock, because he suffred for sinners, and because he was obedient vnto his Father, in fulfilling his commandement, euen to death, the death of the crosse: of which his worke, and seruice w<sup>o</sup>ought for vs, al these other seruants of God haue prophesied, but none of them al either ought, or could do, and execute that office.

But he calleth Christ *Zemah*, that is, a bzanch, because he doth daily flourish & grow higher, and higher, as a young spire, or young bzanch. Christ is also adozned in their places, by the same name, as in the 13. of Hieri. the 4 of Esay, &c. For like as the bud groweth vntil it commeth vnto the naturall length, and greatnesse: euen so doth Christ increase, and grow by the gospel, in the hearts of men. And looke how much longer and further he is knowne, and preached, so much moze plainly is he knowne, and preached: The Kingdome of Christ wareth daily greater, and greater, and groweth, euen vnto the last day, that all the elect may be bozne, called, and iustified.

¶ Anna. Can the Iewes be perswaded, that this text doth prophesy of Christ?

Vrba. Ionathan in the Caldy bible, doth so expound this prophesy, and by this seruant *Zemath*, he vnderstandeth Christ. For thus is his translation in this place. Doe, I bzing my seruant Messiah, and he shal be made manifest.

¶ Anna. But what are those seuen eyes in one stone?

Vrba. The Prophet had spoken many things before of that earthly temple, and building: but because they were al but figures of Christ, and his Kingdome, the prophet doth immediatly mixt in the prophesies of that spiritual prophesie, of the liuely temple of the Church.

## going to Emaus.

1. Pet. 2. 6.  
Math. 21.  
Psal. 117.

Whose eyes  
be cleare.

The stone is Christ, as Esay, and Peter calleth it, saying, Behould I put in Sion a chiefe corner stone, elect, and precious. But the 7. eyes doth betoken the knowledg of Christ, because he is seene and knowne by the eyes of faith, to be the onely iustifior, and sauour of all beleuers. The kingdome of Christ, doth stand in the sayth, and knowledg of Christ, as the prophets, & apostles with one consent doe teach. He which knoweth Christ hath bright eyes, for he is illuminated to se the secrets of God, which are hidden vnto the world, and ouer which the Angels in heauen reioyce. Many do heare the gospell onely with their eares, but they neither know, nor see Christ with the eyes of their heart. They onely acknowledge him, which do beleue in him. And therefore there are not eares in the stone: but eyes onely are grauen therein.

They therefore which imbrace the gospell by the holy ghost, that they may beleue in Christ, and know the vnsearchable riches of his grace, and bring others to the knowledg thereof, they ar the 7 eyes. The Apostles truly were sharp, and quick eyes, and also the godly which do yet to this day, learne to know Christ.

Wherefore, where Christ by the Gospel, is not yet known, there is black, & thick daylines, and neuer one eye at all. And the eyes ar onely in the stone. The saythfull Christians be onely they which see, & know all things, as namely what God is, what Christ is, what the spirit is, & what life, righteousness, sin, hel, & Angels be: & what the deuill, the world, the life present, and the life to come be. Of all which the wise of the world can not so wel iudge as the blind man doth of colozs.

And where he saith, that he will cut out the grauing of that stone, that is ment, of the passion of Christ: because that by his crosse, and passion, he was as it were polished, & grauen, that he might be the corner stone of the church: he was also forned, and polished to his glory, euen as a stone is cut, and polished for the building, as he himselfe also saith vnto these .2. his deciples. Was it not meete, that

that Christ should suffer, and so enter into his glory: And Paul sayth: That he by afflictions, should consecrate the prince of their saluation.

Luk. 19. 46

Hebre. 2. 10

The Instruments for this ingrauing, were they which martyred Christ, as the soldier which peirced the holy side of Christ, and other tormentors. And this stone, with his afflictions, is the foundation of this new and heavenly temple, vpon whom all the other building doth safely stand. All faithful Christians, are builded vpon this stone, and haue al their righteousness, strength, and life by Christs passion. And he himselfe now plainly declareth, what profit the grauing or polishing of this stone, or the passion of Christ, bringeth vnto mankind, Saying: I wil take away the iniquity of this land, in one day.

John. 19.

Zac. 2. 6

As if he should say, in the Leuitical priesthood were diuers sacrifices for sin, but those sacrifices could not indeed take away any sin, by their blood; they were only figures betokening Messias to come, he alone both can, and must by his ingrauing, and death in one day, (that is to say) on good Friday, offer by such a sacrifice, and make such a reconciliation for sinne, as may bee sufficient for all the sins, which haue ben committed from the beginning of the world, and shall be vnto the end thereof. Hereby also you may gather his resurrection. For if he must be cut off, (that is) put to death, and so take away all sin, and consequently abolish death it selfe, it must needs, that he must rise againe, and raise vs by also at the last day.

And seeing that the truth it selfe, (that is) Messias should not long after the captivity of Babilon, come to beautify, and set vp, a true, and omnisufficient priesthood, and kingdom: therefore that typicall priesthood of the Jewes, and the earthly kingdom, had their end, as soon as that true, and perpetuall kingdom of Christ came, in which in one day, because of the sacrifice that then was offered, is perpetuall remission of sinnes, and reconciliation with God. But seeing sin is purged, for which there was

perpetuall

## Christes Sermon,

perpetuall enmity betwixt God, and man, seeing the wrath of God is pacified, and seeing we are reconciled vnto our God, by the death of Messias: we haue true peace, & tranquillity in Christ his kingdome, & need not feare our enemies, sin, death, and sathan. For Christ hath vanquished them all for vs, which thing the prophet meaneth by these words following. In the day, (that is in the day of Messias)

Zacha. 3. 10

shal ye call euery man his neighbor, vnder the vine, & vnder the fig tree. In these similitudes, and figuratiue words he speaketh of the spirituall peace of God, which is in the Church. And in his 6. chap. he saith. Behold, the man, whose name is *Zemath* (that is the braunch) he shal grow vp out of his place, and he shal build the temple of the Lord, and he shall beare the glory, and shal sit and rule vpon his throne, and hee shal be a Priest vpon his throne, and the counsell of peace shal be betweene them both.

Zacha. 9. 11

In this prophesy is Christ, with his double Kingdome promised, to wit, his Kingdome, and priest hood: for the prophet was made to set two crowns vpon the head of the hye Priest. Whereby it was signified, that Messias should be the true king, and priest in Israel. And it is mete that these two Kingdomes, the priest hood, and princely power, should both be found in one person Christ. For he putteth the crowne onely vpon the head of him, that was then the hye priest, but hee did not put it vpon the leuitical magistrafte Zerubabell. And againe he calleth Messias *Zemath*, and he sheweth the cause, why he calleth him so. For this King, and Priest, shal haue so great felicity, & prosperity in his Kingdome, that all things shal haue prosperous successe, and shall fall forth happily, and according to his minde, and desire. And Esay saith. The wil of the Lord, shall prosper in the hand of Messias. As a fine bow, or braunch, at the first is small, and tender, but after groweth vpper, and hyper, and doth shute forth, vntill at the last, it become a faire, pleasant, and hie tree, full of faire, & beautifull branches, so that it delighteth the eyes of all men, & is also very pleasant, by reason of the shadow thereof: such

2. Crownes  
set vpon the  
priests head.

Esa. 53. 10.

so Christ although he was in the beginning but small and unknowne, (when his name was yet but onely knowne in Judea, in the land of Israell, and was despised of the most part of them,) yet did he grow so mightely, and shute vp so high, and spread so broad that he filleth the whole world, with his bowes, and branches, as Esay saith, that hee may confirme, and strengthen it &c. Esay 9. 2.

And Daniell saith, that the stone which is taken out of the mountain without hands, becommeth a great mountaine, and fille h the whole earth. This *Zemah*, is not tied vnto a certaine place, where he should be King as David was vnto Jerusalem: but he is king in all the world, and raygneth in all places, by the gospel and the holy ghost. Satan with this his world goeth about to hinder, destroy, cut downe, and pluck by blossomes, while it be yong, that it grow not: but the more they hinder it, the better it prospereth, and groweth, and buildeth Gods temple (that is) the Church of Christ, with pretious, and lively stones, 1. Pet. 2. 5. of which Peter speaketh. But this is a far greater temple, then that which Jehoschua and Zerubabel builded at Jerusalem: it is a temple which no Nebucadnezer, no Antiochus, or Tytus can burne, and destroy. This temple is the spirituall temple of the Lord, builded by the gospel throught the whole world, and consecrated by the holy spirit. This temple shall stand for ever, against the gates of hell. The priest of this temple is an euerglasting priest, and therefore the temple must needs be euerglasting. This priest hath those true ornaments, prayes, and hono, which were signified by Aarons ornaments. And this priest raigeth still in his throne, and hath both the functions, to wit, the euerglasting priest-hood, and the eternall kingdome. But note that he saith vpon his seare, by which words, he signifieth that this priest, is the true priest, and King: and that all other typical priests, and kings, were but seruants, or ministers to this priest, and that they, in there ministry, did but only serue vnto this true king, & priest. But Christ the true blossome of David,

## Christes Sermon,

is the true king, and priest, and the true, and naturall Lord of the throne, and eternall kingdome. He only shall beare rule in this throne. This eternall throne is onely his seate, and shall so continue for ever. Neither shall there ever hereafter be any contention, or dissention, betwene these two kingdomes (to wit) the spirituall priesthood, and kingdome: as before times there hath ben betwene the external priesthood, and terrestriall kingdome. For these two functions are both now turned to one person, which both can make intercession for vs, in heauen, before the father, as our priest, and defend, and gouerne vs here in earth, as an omnipotent king. Jonathan the Caldean confirmeth this exposition, who hath translated this text of Zach. thus in the Caldean tongue. Behold, for here is the man, whose name is *Moschiah*, which shall come to be made manifest, famous, and glorious. And he himselfe shall build the temple of the Lord. But you may not here understand an earthly temple. For like as the priest is spiritorall, so doth he build vnto the Lord a spirituall temple, wherein he himselfe alone doth execute the function, both of the priest, and king.

Zach. in his 8. chap. prophcieth, that the kingdome of Christ shall be very ample, and glorious in all the world. Add that not the Iewes alone should reape profite by Messias; but that the Gentiles also shall bee ioyned vnto the Iewes, and acknowledge, and call vppon Christ their Lord: his wordes be these. Thus sayth the Lord of hostes, that there shall yet come people, and inhabitantes of great cities, and they that dwell in one citie, shall go vnto an other saying: vp let vs go, and pray before the Lord, and seek the Lord of hostes. I will goe also, yea great people, and mighty nations shall come to seeke the Lord of hostes in Ierusalem, and to pray before the Lord. Thus sayth the Lord of hostes: in those dayes shall ten men take hold out of all languages of the nations, euen take hold of the skirt of him that is a Iew, and say, we will goe with you: for we haue heard, that God is with you. Although this prophery was also fulfilled in earthly



earthly Ierusalem, after the captiuitie of Babylon, in so much that the city became famous, and the name of the temple (which was more gloriously, and princely builded then the other before) became so notable in all places, that many famous men came thether to worship, & many of the Iewes which had been dispersed, drew by this occasion many nations to their religion, and brought them with them to worship God at Ierusalem, yet this was more gloriously fulfilled in the Apostles dayes, at what time many gentils followed one Apostle, that they might know the Lord Christ, and beleue in him & so come vnto the spirituall Ierusalem, the church of God, the true, and liuely temple, to honour the liuing God.

And in his 11. chap. Zache. prophesveth how Christ should be sold for 30. pence, saying: And I sayd vnto them if they think it good, giue me my wages, and if no, leaue of: so they wayed for my wages, 30. peeces of siluer. And the Lord sayd vnto me, cast it vnto the potter, a goodly price that I was valued at of them. And I toke the 30. peeces of siluer, and cast them to the potter in the house of the Lord. Zac. 11. 11.

This prophery was fulfilled, when the traytor Iudas sold Christ for, 30 pence, with which the Iewes bought the potters field. This was the potter to whome 30. pence were geuen: for Iudas Iscarioth cast them down in the temple, and then they caried them to the potter. For the high priest said, it is not lawfull to put them into the treasury, because it is the price of bloud. And so when they had cast their heads together, they bought with them the potters field to be a burying place for strangers. Mar 26. 15  
Mat 27. 7.

The prophet prophesveth in his 12. chap. how true Iſraell, the kingdome of Christ should be vnder the crosse here in this earth for the profession of the gospel, saying: The burden of the word of the Lord vpon Iſraell saith the Lord, which spread the heauens, and layd the foundation of the earth, and formed the spirite of man within him. Behold, I will make Ierusalem a cup of poyson vnto all the people round about, and also with Iuda, I will be in the Zec 12. 1

## Christs Sermon

the seege against Ierusalem. And in that day will I make Ierusalem an heauy stone for al people that lift it vp shall be toine, though all the people of the earth be gathered together against it.

In that day, saith the Lord, I will smite euery horse with stonishment, and his rider with madnesse, and I will open my eyes vpon the house of Iuda, and will smite euery horse of the people with blindnesse. And the Princes of Iuda, shal say in their heartes, the inhabitants of Ierusalem shall bee my strength in the Lord of hostes their God. In that day will I make the Princes of Iuda like coales of fire among the wood, and like a fire-brand in the sheafe, and they shall deuour all the people round about, on the right hand, and on the left: and Ierusalem shall be inhabited again in her own place euen in Ierusalem. The Lord also, shall preserue the tents of Iuda, as aforetime. Therefore the glory of the house of Dauid shall not boast, nor the glory of the inhabitants of Ierusalem against Iuda.

In that day shall the Lord defend the inhabitants of Ierusalem, and he that is feeble among them, in that day, shall be as Dauid, and the house of Dauid shall be as Gods house, and as the angell of the Lord before them. And in that day will I seeke to destroy al the nations that come against Ierusalem. And I will poure vpon the house of Dauid, and vpon the inhabitants of Ierusalem, the spirit of grace, and of compassion. And they shal looke vpon mee whome they haue pearced, and they shal lament for him, as one that mourneth for his onely sonne, and be sory for him, as one is sory for his first borne.

This prophery is a consolation for the Apostles, and Christians, that they dispaire not, and fly, and fall away in persecution. Hee reppoured the corporall Israell, the Iewes, before in the 11. chap. some what sharply, where he sayd: wil not feed you. But vnto some, that is, vnto the remnant, he made promise to keepe them, saying: The poore of the sheepe that wayted vpon mee, knew that it was the word of the Lord,

Zach 11. 9.

Zach. 11. 11.

These

These remnants and afflicted sheepe, are now that true  
 Israel, unto whom the Lords promises of comfort are  
 auailable. These are they, which in this world are tossed  
 with many, and strange afflictions, and yet are not ouer-  
 come, or ouerwhelmed of euill: but are deliuered from all  
 their misery, and made euen stronger in persecution vnder  
 the crosse. That burden, doth signifie a prophesie,  
 which prophesieth of some greivous, burdenous, and hea-  
 uy thing, as is the crosse, and persecution coming vpon  
 the Godly: which to the weake flesh, is burden some, and  
 heauy. And the prophet, to the end he may better, and line-  
 lier comfort them, sends his auditors vnto the first article  
 offaith, to wit, Creation, giuing vnto the Lord, a notable  
 and worthy title, to the end, the godly may in their trou-  
 ble be strengthened in faith, and thinke thus, truly the  
 Lord, in whose hands the whole world is, who is most  
 mighty in all necessity, and a deliuerer out of all dangers,  
 is with vs. He hath created all things, and he serdeth, and  
 cherisheth all things. Wherefoze no creature, can do any  
 moze vnto vs, then that omnipotent Lord, and creator of  
 all things, giueth them leaue.

What the bur-  
 den doth sig-  
 nifie.

He calleth Ierusalem, the cup of poyson. Meaning the A-  
 postles, and pzinatiue church, gathered together by the  
 Apostles. These were of no account, so the Iewes, and  
 Gentiles, which were their enemies, thought y they might  
 easily destroy such a pwee company, and thought that they  
 were scarce, an eurning draught. But what doth the Lord:  
 he puttech that small company into a cup, which maketh  
 these their persecutors stumble: and when they thinke,  
 that they can drinke them vp at one draught, they are made  
 so mad, and foolish, that they stumble, and fall like drunken  
 men. This thing was fulfilled, when the Iewes, and Gen-  
 tiles set themselves so ragingly against the Apostles, and  
 the schollers, that at the last they perished, and fell: where-  
 of some were converted by the Gospell, and of enemies be-  
 came friends, fell to their saluation: but some fell utterly  
 to their euermoring destruction, so; their hatred, and ma-  
 lice, conceaued against the Godly.

2. ch 12.

What the cup  
 of poyson is.

By

## Christs Sermon

- Zacha. 12. 3 By and by after, Hee calleth Ierusalem, the heavy stone vnto all people. For Ierusalem, that is, the Apostles, and saythfull Christians, shall not be suppressed: but their persecutors, shall fall, from me in grace, that they also may become saythful Christians, and some in indignation, that they may remaine obdurat, and work their owne destruction. For how soeuer they afflict, or destroy the Church of God, casting it wittingly, and willingly aside as an vnprofitable stone out of this world, yet can they not take that cleane away: but kill, and destroy themselves, while they goe about to remoue that stone. And these wordes following, doe witnes that he speaketh of affliction. All the people of the earth, shall be gathered together agaynst it. Christ himselfe told this to his disciples befoze, in Iohn, saying. The world hateth you, if they haue persecuted me, they will persecute you also. And agayne. Whosoever killeth, you will thinke that he doth God seruice: You shall weepe, and lament, and the world shall reioyce, and in the world, ye shall haue affliction. But the Lord hath promised your deliuerance, saying. Bee of god cheare, I haue ouercome the world. In me ye shall haue peace, and your sorowe shall be turned into ioy. And in Iohn it is sayd. My sheepe shall neuer perish, neither shall any pluckethem out of my hand, my Father which gaue them me, is greater then all, and none is able to take them out of my fathers handes. I and my Father are one.
- Zacha. 12. 4 The same thing also doth Zach. here promise. In that day sayth the Lord, I will smite euery horse with stunishment that is, all strength, and power, which riseth agaynst the Church of Christ, shall be able to do nothing, but they shall be confounded. The world is stil in armour agaynst the Church, and they doe all they can agaynst it, and they haue bent all their force agaynst it, but al in vaine. For where are now Nero, and Domitian, those mighty, and outrageous enemies of the Church, and those gentiles which haue persecuted so many of the godly, you see that, which Zac. sayth, here is, and shall be duly fulfilled
- And

That stone  
is the gol-  
pellers.

And note, that the prophet here describeth the kingdome of Christ, to be a kingdome, which lyeth in this world vnder the crosse. It is not therefore a worldly kingdome: for then should it in the world be magnified any thing great wealth, pompe, power, and maiestie, and defend it selfe with strength of arme, and armour, as others doe. but the Lord only is her fortitude, tower, fortreffe, and bulwarkes, as it followeth. I will open (or set) my eyes vpon Ierusalem: (that is) I will keepe the Apostles and faithfull Christians, which shall be after them: euen as a father, still in my sight will I keepe them, & I wil be with them in all necessities. I wil blind, & satuate their persecutors, so that all their counsels against the godly shal be quite frustrate. The world shal shew al her subtilty and power against the poore church of Christ: but faithfull Christians, shall not take up to them corporall armour against their enemies: but the Apostles, and doctors, shall comfort themselves & others vnder the crosse, with the word of God, and sweet promises of Christ Iesus our Lord. For Christ sake, they shall both willingly and cherefully beare the crosse and they shal be content with it. For the comforter, the holy Ghost, doth conserue, and comfort them by his word. And this consolation of the Princes of Iuda, (that is) of the doctors, and teachers, shall be of such effect, that euen like vnto fier, they shall with the word burne, and deuoure many, which be about them: & they shall conuert many persecutors, and gentiles, & bring them to the kingdome of Christ. And although all nations set themselves against Ierusalem: yet shal that heavenly Ierusalem the Church still abide where it is & become most populous: but he saith in his place, to signifie thereby, that he speaketh, not of the corporall Ierusalem, but of the Church, which shal abide there where it is or where soeuer else it shall be in the whole world.

Anna. Wherefore doth Zach, make a difference, in the words following, betwixt Iudah, and the house of Dauid, and Ierusalem, seeing they are the onely people of God, (to wit) faithfull Christians?

Urbs

## Christs Sermon

Gal. 3. 28.

*Urba.* He will thereby teach vs, that there is no difference, nor respect of persons, in the church: but that all the faithfull Christians, are all one in Christ Iesus, as Paul teacheth to the Galath. In former times the house of David, had a great prerogative, for it was more famous, and noble, then the city of Sion. For it was the kings stocke, and tribe, and the cittyzens of Ierusalem were then more noble then the rest of the Iewes: but it shall now be otherwise. For all shall be alike. For there shall be one Spirit, all freedome, or redemption, wherein, none shall more arrogantly, or gloriously vaunt him selfe, then another, but all shall reioyce in the Lord. In the words following, where he speaketh of David, God promiseth that the faithfull Christians shall be strong in the Lord: of which strength, Paul speaketh to the Phil. I am able to do all things, through the helpe of Christ, which strengthneth me. All the Godly receaue the Spirit of Christ by faith, and haue Christ in their hearts by faith. Therefore, who so ever trauaile vnder the crosse, and are weake in that appertaineth to the flesh: yet in the Lord are they very strong. They haue all one faith, one spirit, and one Lord: and therefore shall they all ouercome sinne, death, and the world. Which thing otherwise, the whole world, with all his might, power, and policy, could not ever bring to passe. Neuer the lesse, this their force, or fortitude is not of them selves, but of God. Therefore saith Zach. In that day, (to wit, the day of this tribulation,) shall the Lord defend the inhabitantes of Ierusalem, that is, all the Godly, or those that faithfully trust in the Lord. Therefore though some of them fall, and offend, yet shall they be as David, Who according to his outward person, was not of any great, or posibly stature: but the strength of God was wonderfully sene in him, so that he could, and did overcome, that huge, monstrous, and dreadfull Goliath.

Phil. 4. 13.

Zac. 12. 8.

VWho be  
Dauids,

It is a common thing euen for the righteous, and most godly in this life to sinne, stumble, offend, & fall. But they haue in this place y promise of the Lord, that he wil not by  
and



and by reiect them for their fall, and sin. For though they be weak, yet shall they alwaies be most victorious Danids. Surely it is to be required that there be great strength, and power in him, who being but one man alone, fighteth against the whole world, sathan, sin, and death, and so that he getteth the victorie. And surely thus to doe, is a Dauid-like deed.

Boze ouer these strong men, and house of Dauid, shall be as the house of God, and as the Angell of the Lord before, or amongst them. That is, who doe obtaine victorie euen in this weaknes of flesh, they shall be in the church the true house of the Lord, and like vnto the angels of the Lord, that is, in whome the Lord dwelleth. And they which doe instruct others to true godlines, shall be so glorified, that they shall be most famous amongst Christians, euen like the Angels, and messengers of Christ. Now he promiseth mozeouer, that it shall come to passe, that the enimies of Christ, and the church, shall be quite destroyed. For he which hurteth the godly hurteth the apple of Gods eye.

Here you heare againe, what kind of kingdome Christs kingdome is: to wit, a kingdome which is forced to stand vpon watch, and be ready in armor. For it hath against it most mighty enimies: it must therefore be of some power, and strength, nay of very great strength, if it shall conquer so great enimies. But that can not be by any corporall or worldly meanes, but spiritually by faith, as the prophets words doe plainly import, and signifie. But such, and so great is the obstinate blindnes of the Iewes, that they dreame that the prophets speake of an earthly kingdome of Christ here in this world, which shall vse corporall armour, and strength, and haue worldly pompe, and glory. Although therefore the godly be soze troubled w<sup>th</sup> very many enimies, yet for all that, shall they be, and remaine without danger, but through patience, so that they suffer and take all things patiently which come vpon them. The prophet also describeth the spirituall weapons where

A worthy  
deed.

Zach. 1. 8.

The patience  
of the godly.

## Christs Sermon

Zach. 10. 10

The armor  
of the godly.

where withall Christ, armeth and defendeth the godly in his kingdome: saying, I will poure, saith he, my spirite of grace, and prayer, or compassion, vpon the house of David. That is, I will giue my holy spirite vnto my seruants, that it may lighten them with the true knowledge of the gospel, that they may know that I am merciful vnto them for Christ his sake, and that I doe pardon their offences, wherupon they may haue quiet, and appeased consciences. Besides this, when the stormes of afflictions doe come vpon them, and soze & vehemently bere their flesh, then shal the holy ghost teach them rightly to pray in the name of Iesus Christ, who himselte doth pray for the godly with sighes which are not able to be expressed. And these are the weapons where withall the congregation of the godly doe ouercom. When y<sup>e</sup> crosse is at hand, & tribulation hangeth ouer their heads, the godly straight way fly to the name of the Lord, & cal vpon it, & receiue help in due time: but our Jewes, & Anabaptists (when persecution cometh) resist their enemies with force & armes, & yet not with standing, wil they boast themselves to be the people of God, which is the cause that they are alwayes so miserably confounded.

Zac 12. 10.

Now the prophet telleth what it was that purchased the holy ghost for the godly: to wit, the passion & death of Christ. They shall see, & looke vpon me, saith the Lord, whom they haue perced. Here God speaketh in his owne person, who before spake in the prophets person, and confesseth that he is perced, that is, nayled vpon the crosse, and wounded. And it is here proued by this text, that Christ is true God, & man, who should suffer, & dye for vs. And it followeth also that Christ, with all Christifideliants, shal rise again. For he had promised before, that he would giue his holy spirit vnto the godly, that he would preserve, and defende the godly. If, therefore, he must keepe, and preserve his electe for euer, and duely punnish all the gentiles, and their enemies, it must needs follow that hee must rise from death, and rayse vp his seruants, and gouerne

gouerue them for euer. And heere obserue this, that God and man, Christ, is one person: For he sayth, They shall looke vpon mee, whom they haue pearced. Christ was pearced according to his Manhood, and not according to his Godhead alone. He speaketh plainly of one person alone. He sayth, Mee, and denieth not his Godhead from his Manhood: For he him selfe, the euerlasting Sonne of God, was pearced; but according to his Humanitie, not according to his great and infinite Deitie, as Paul sayth to Corin. The Iewes crucified the Lord of glory: that is, the God of Ziboth. Psal. 25.

God & man,  
one person.

1. Cor. 2.8.

And thus, Christ by the Gospell is preached, and seene how he was crucified. But at the last day, shall his true Humaine nature, wherein he was crucified and wounded, indeed be seene. He kept the print of his woundes in his body after his resurrection. Whereouer, Christes friends, and Christiſdelians, mourned and lamented for Christ. But especially & properly the Godly mourne, when by sayth they apprehend, and deeply ponder the passion & death of Christ: when they imitate Christ in suffering; and when every one beareth his owne crosse, & suffereth with Christ, to the mortification of the old man.

How Christ is  
lancored for.

And Zachery in Chap. 13. prophesieth of the fruites of Christes Passion, of the Forgiuenesse of sinnes, of the holy Ghost, of Baptisme in the house of Dauid, & of the Church which should be, saying: In that day, there shall be a Fountaine opened to the house of Dauid, and to the inhabitants of Ierusalem, for sinne, and for vncleannesse.

Zach. 13. 1.

Messias shall make this Fountaine to flow in his Kingdome; of which Iohn speaketh: If any man thirst, let him come to me and drinke. He that beleeueth in mee, (as the Scripture sayth;) out of his belly shall flow Rivers of water of life. He spake this of the Spirit, which true beleeuers in him should receiue. This holy Ghost is plentifully poured vpon vs in Baptisme, By the washing of the new birth. And this holy Fountaine standeth alway open in the house of Dauid, that all men may come and drinke: For the

Iohn. 7. 37.

Tit. 3. 5.

Gg.

Church

## Christes 'Sermon,

Church receiveth both Jewes and Gentiles, into the Kingdome of Christ, by Baptisme; which purgeth away the uncleanness and filth of originall sinne, by which the holp nature of man in his first natiuitie, is stayned and spotted, euen as with popson.

It taketh away also that sinne, which we our selues commit, that is to say; all sinnes are by Baptisme, pardoned in the house of David, the new Ierusalem, the Kingdome of Christ. There were in the old Testament many washings and cleansings; but none could be deliuered by them from sinne: but this Spring of the new Testament, halowed by the pprecious Blood of Iesus Christ, floweth alwayes full of mackere Grace: and this Wellspring, cleanseth and drowneeth all the filthinesse & vncleanlynesse of all sins. And all these thinges rise, and come to vs vpon this, that Christ was crucified and peared: Blood & Water flowed out of his side, and out of doubt it was for the washing away of all our sinnes.

John. 19. 34.

And Zachery prophetieth againe a litle after, of the Passion of Iesus Christ our true Shepheard, saying: Arise, O Sword vpon my Shepheard, and vpon the man that is my fellow, sayth the Lord of hostes: smite the Shepheard, and the Sheepe shall be scattered: and I will turne my hand vpon the litle ones. And in all the land, sayth the Lord, two partes therein shall be cut off, and die; but the third part shall be left therein: And I will bring that third part through the fire, and will fine them, as the Siluer is fined, and will try them as Gold is tried: They shall call on my name, and I will heare them: I will say, it is my people; and they shall say, the Lord is my God.

Zach. 13. 7.

This Sword at that time, was the power of darknesse: For Pilate, and the hard hearted Jewes, boze the Sword and Authoritie at that time in the earth; but notwithstanding, they could not haue hurt Christ, vnlesse God had suffered them, and ordained the same before; as Christ sayth, Pilate had his power from above: This Shepheard is Christ, the Sheepe are the Apostles; which fled when Christ was

was taken, and suffered. Christ himselfe alleadgeth this Prophecie in Math. 26.

Math. 26. 36.

Furthermore, the Lord calleth Christ, the Man, that is, his fellow: for Christ is the true, and onely Shepheard in the Church, and is also with the Father for ever, as Iohn sayth, The Sonne is in the boosome of his Father. Parke also, how the Kingdome of this world hath no beautie, but appeareth often-times miserable; and therefore can it in no wise be earthly, and of this world. The Shepheard himselfe was smitten by the earthly Pagistrates, and his Sheepe were terrified & dispersed: and the Disciples themselves were offended in Christ, as you haue heard in Cleophas, and his companion. They supposed that he would haue smitten others, and that he would haue deliuered the Iewes from all tyrannie of the Gentiles; neither did they yet see, how that they should in Messias haue a spirituall deliuerance from their sinnes, and death. But those little ones, vnto whom Christ turned himselfe, are the afflicted, and poore Christi-  
ans, which are despised in this world; but dearly beloued Children before God.

Iohn. 1. 18.

*Ans.* What are these three partes, of which the third part onely remapneth?

*Urb.* Two partes, is that great multitude of the vngodly in the earth, which are offended in Christ; of which, one part cannot abide the Crosse, and tribulation, but turneth backe vnto the world, and flisy cleaueth vnto it. Another part suffereth them selues to be seduced from the way of trueth by false Teachers, to perish in their errours. But the third part, are the true godly, which steadfastly stand to the Gospell, and become like vnto Gold finely tryed and purified in the fire of temptation, and persecution.

Yee that be tempted and terrified, feare not, for you are this third part which is brought through the fire. Your temptations are the fire that fineth away the dross of the fleshly affection.

These are those true Christians, who onely doe obtaine saluation, because they abide in the true Faith euen vnto the end, and suffer not them-selues by any meanes, to be called as dyatune from Christ. Their Faith is tryed in tribulation, by which they call vpon the name of God in spirit and trueth, without hypocricie, and alwayes glorifie God,

## Christes Sermon,

and are heard of God. God acknowledgeth them for his dearely beloved Sonnes: and they also confesse God to be their most louing Father. Seeing then that the Prophets haue so often in time past prophesied that Christ, & his people, should be persecuted & afflicted; but yet that all crosses & tribulation, should not either let or hinder Christ, nor his Church, to attaine vnto the ioy promised: those two Disciples, ought not to haue bin so offended at y<sup>e</sup> death of Christ.

Zac. 14. 9.

And he prophesieth againe of Christes kingdome: saying, The Lord shall be king ouer all the earth. And here againe, Christ is called true God. In that day shall their be one God, and his name shall be one. This is spoken of the vnitie of the Christian sayth. Before that time there were many sayned Gods, but in the day of Messias, shall the only true God alone be called vpon in Christ. And who so will not come vp of all the families of the earth, vnto *Ierusalem*, to worship the king, the Lord of hostes, euen vpon them shall come no raine: That is, those which come not into the church of Christ, and doe not with one consent, together with all the faithfull, adore Christ, and acknowledge him to be the king of glory, they shall be a cursed people, vpon whom no rayne of the spirituall benediction shall fall. For they which are not in the church of Christ, haue neither the word of God nor faith, nor mercy, nor the holy Ghost, nor forgiveness of sinnes: but shall die in their sinnes. Because without this spirituall Ierusalem, there is no forgiveness of sinnes.

Zac. 14. 17.

And least any man should thinke, that the kingdome of Christ, should be an earthly kingdome throughout all the world, Zach. sayth, that in the beauenly Ierusalem, of the Church of Christ, the feast of tabernacle, shall alwayes be celebrated. This is the pilgrimage of the Godly, that in this world, they shall be as pilgrims, and strangers, which looke for their true, eternall, and heauenly countrey: for the Iewes dwelt not alwayes in their Tabernacles, but onely tarped there 8. dayes, and then returned home.

*An.* Seeing that I haue now troubled you long enough  
and



and you haue taken very great paines in explicating the Prophets, I pray you tell me but euen briefly, what Malachy prophetieth of Christ, and his Kingdome?

*Orb.* Hee prophetieth in his first Chap. of the holy and sacred Kingdome of Christ through the world, saying, that it should come to passe, that Christ should be acknowledged to be the true Lord and God of the whole earth; and that hee should be honoured openly as God, and that all men should confesse him to be God: by which he signifieth, that at the last, the Kingdome of Grace, should not onely be amongst the Iewes, but euen through the whole world, among the Gentiles also. Whereby it is understood, that the earthly Kingdome of the Iewes, and their figuratiue Priesthood, should cease in the time of Messias: and that another Kingdome, and Priesthood, which is spirituall, should begin. And therefore Cleophas & his companion, looked in vaine for an earthly deliuerance at the hands of Messias: For Malachy prophetieth of the spirituall Kingdome, & Priesthood, saying. I will not accept an offering at your hand: for from the rising of the Sunne, vnto the going downe of the same, my name is great among the Gentiles; and in every place Incense shall be offered vnto my name, and a pure Offering: for my name is great among the Heathen, sayth the Lord of hostes.

Mala. 1. 10.

This last Prophet Mala. (whom Ionathas the Caldean, and Rabiaben, suppose to be Esra,) prophetieth, that the name of God shall be great; to wit, that the name of God should be glorified, preached, and prayed through the whole world. This was fulfilled when the Gospell was published, and waxed famous, and brought forth fruite through the whole world: For by the Gospell, Messias was made known vnto the world; and the grace of God which he promised, and gaue vs in Christ, was openly published vnto all creatures.

The Lord in times past, was known in Iudah by his word, and his name was great in Israel: but when the Apostles, and their successours, had spread abroad the Gospell

## Christes Sermon,

psal. 113. 3.

of Gods grace through the whole world : then was sung a new song, as it is in the Psalme. The Lordes name is prayſed, from the riſing of the Sunne, vnto the going downe of the ſame.

What the  
preaching of  
the Goſpell is,

The fruite of  
the Apoſtoli-  
call Doctrine.  
Rom. 12. 1.

For whereſoeuer the Goſpell is apoſtolically & ſincerely taught, that is, whereſoeuer repentaunce, and forgiuenesse of ſinnes is preached, in the name of Ieſus Chriſt : there men become humble, and contrite of heart, and confeſſe their ſinnes, and acknowledge and praife the rich mercy of God in Chriſt. And ſtraight way after, they ſeake to mortifie their old man, and by ſayth giue their bodies vp vnto God, a liuely ſacrifice, holy, and acceptable vnto God : which is their reaſonable ſeruing of God. And they beare tribulation patiently for Gods ſake, and giue thanks to God for all his bliſſinges in Chriſt : they pray, and call vpon the Lord, in all neceſſitie, and they liue a pure, and innocent life. All theſe, to wit, a true ſayth in Chriſt, a denying of our ſelues, a conſecrating of vs totally to the will of God, the preaching of the Goſpell, the incomprehenſible riches of Chriſt, which he giueth vs, a profeſſing, and praying of Ieſus Chriſt, a prayer preceeding of ſayth, and a thanks giuing for the great treaſure of the Goſpell, and for the precious death, and victorions reſurreccion of Chriſt Ieſus, and for all the other benefits of the Lord, which we haue through Chriſt Ieſus : theſe I ſay, are the true ſacrifices by which the name of Chriſt, is made glorious, & famous amonged the Gentiles : and thus doth *Thargum*, alſo vnderſtand this prophecy, ſaying : Thy name is ſanctified through you, and your prayer, is as a pure ſacrifice befoze me,

If therfore it was conuenient, and muſt needes be, that Chriſt ſhould be made glorious among *p* Gentiles, through the whole world, and that he ſhall be the true Lord of all nations, whom they ſhould worſhip, and acknowledge, to be the true, and onely Lord, who ſhould deliuer them from all trouble, (and ſo his kingdome be in euery place :) it was needfull, that he ſhould riſe againe from the dead, and that he ſhould prouide for all nations, and that he ſhould illumi-  
nate

nate them by his Gospell, that he should receiue them into his Kingdome; and that he should defend, chearish, and p<sup>re</sup>serue them for euer. Mala. in his 3. chap. ioyneth the Father and his seruant together; to wit, Christ and Iohn Baptist, saying: that Iohn should come before Christ, and make ready the way; and that Christ should straightway follow after Iohn his foze-runner: these be his wordes. Behold, I will send my Messenger, and he shall prepare the way before me, and the Lord whom ye seeke, shall speedily come to his Temple, even the messenger of the Couenaunt whom ye desire. Behold, he shall come, saith the Lord of Hostes; but who may abide the day of his comming? and who shall indure when hee appeareth? For he is like a purging Fire, and like Fullers sope. And he shall sit downe to try, and fine the Siluer: hee shall euen fine the Sonnes of *Leuis*, and purifie them as Gold and Siluer, that they may bring Offeringes vnto the Lord in righteousnesse: then shall the Offering of *Juda* and *Ierusalem*, be acceptable vnto the Lord as in old time, and in the yeares afore.

Math. 3.1.

This Prophecie both Christ himselfe expound in Math. where hee calleth Iohn Baptist, the Messenger: and hee woonderfully setteth him out, and maketh him moze worthy then all the Prophets: for he shewed not Christ a farre off, but poynted at him with his finger, saying: Beholde the Lambe of God, which taketh away the sinnes of the world. Iohn baptised with  $\bar{\gamma}$  baptisme of Repentance in the Desart, & preached vnto the people him which should come after, to wit, Christ Iesus, that they might beleue in him. Iohns wordes be these: Repent, for the Kingdome of God, (or heauen) is at hand: I baptise you with Water to amendment of life, but hee that commeth after mee, is greater then I, whose Shooes I am not worthy to beare: Hee will baptise you with the holy Ghost, and with Fire; which hath his Fanine in his hand, and will make cleane his Floore, and gather his Wheat into his Garner; but will burne vp the Chaffe, with vnquenchable fire,

Math. 11.10.

Why Iohn Baptist was so highly praised

Math. 3.1.

## Christes Sermon,

Mala. 3. 1.

Note that Mala. sayth, that the Lord (that is) Christ, shall come to his Temple *Pishom*, that is, by and by vnlooked for: For when the people came on heapes, and flocked vnto Iohn where he preached, sobainely Christ came, and commaunded Iohn to baptise him, and began to teach, and went into the Temple at Ierusalem. And Malachy sayth, Whom seeke you? for Christ was in the Law and Prophets promised, as the true deliuerer of Israel. And therefore all the goodly, greedily and earnestly looked for him. And Mala. calleth Christ, the Angell of the new Testament of Couenant: For he was sent from the Father, as the messenger of the great message, that he might be the mediatur of the new Testament, of the eternall Couenant of Grace, which was made & confirmed by the pretious blood & death of Christ. If this Messenger had not been sent, and broken this couenaunt of Grace, betwixt God the Father and vs: and if he had not reconciled vs, & in his owne person wiped away our sinnes, we had tarped, and perished in our sinnes, in death, and in the wrath of God for euer.

But seeing that Christ is come, and hath made & confirmed this Testament, of League, by so great a price, wee which beleue in Christ, haue in Christ the Messenger of the new Testament, remission of our sinnes, euermolting righteousness, reconciliation with God, and life & saluation. He which first promised this Testament, is God the truth it selfe: he which confirmed and approoued it, is the natural Sonne of God, our Saviour, in whom the Father is well pleased: and he which teacheth vs to vnderstand this Couenant, and to beleue it, (who also witnesseth vnto vs, that the Couenant is firme and stable, and that we are the Children of God,) is the holy Ghost. Loe, these are the vnsearchable riches of Christ, which Paul euery where did magnifically preach. And therefore very well sayth the Prophet, *Eschem h'phezim*, that is, Whom doe you so carefully, greedily, & heartily desire? You know that *Hopheztz* in the holy tongue both signifie, To be rauished with a singular and hearty desire of any thing, as when we couet to haue any thing

thing with a hearty desire, with a good will, & with a great and ardent appetite. And thus did the true Israelites with all their hearts earnestly looke for the coming of Christ, because they knew that we through Christes merites onely, should obtaine all true felicitie with God; that is, full deliuerance from all euils. They did know that, which the new Testament euery where now witnesseth, to wit, that Man of himselfe without the spirit, power, and hope of Melsias, could not performe the Law; and that none could obtaine righteousnes & saluation, but by Christ. And therefore did they looke for him, as the onely reconciler and Saviour, and as that true and onely fulfiller of all thinges: or as Paul calleth him, the fulfilling of the law, in whom they put all their confidence. For wherefoeuer they desire, & preach the mercy and deliuerance of God, there also do they desire, and glorifie Christ; who ouely, and no other in the whole world, hath obtained and deserued the mercy of God, & hath brought vs true, and euermlasting Redemption. Wherefore Augustine that worthy Doctoz of the Church, sayth well and goodly, after this sort: For his sake the Testament is in him, the Testament is decided, he is the mediatour of the Testament, he sealed the Testament, he is surety for the Testament, he is witnesse of the Testament, he is the inheritance of the Testament, and he is fellow-heire of the Testament.

*Anna:* Whether of Christes coming, is it that Mala. sayth, shall be so heauy and intollerable?

*Ans.* Hee speaketh of his former coming; which although vnto the true Israelites, and Children of Promise, it was a singular comfort and great ioy, and a thing especially desired, (as appeareth in Simeon, & Anna, the Prophets, and such like,) yet was it a horrible and fearefull coming, to the rest of the unbelieuing Iewes, Pharises, Saduces, and other deceiuers; of which they did reape no ioy or profite, but were offended in Christ, & could not stand in his sight. Their Doctrine had dazeled the eyes of the common sort, with a great shew of holinesse; whereas it was nothing else indeed, but horrible errors, hypocrisie, and deceit.

When

## Christes Sermon,

When Christ Iesus came, (the true light of the world, and the trueth it selfe, by whom came grace and trueth) then all the errours, simulations, and deceites, craftes, and hypocritic of those deceiuers, were manifested, and they themselves destroyed. For he did openly repproue, and accuse their life and doctrine, and he so confounded them, which before were accounted most goodly, and learned in Iudaisme, that it might easily appeare vnto all men, that they were blind guides of the blind, and meere deceiuers.

For when the Gospell was mightily and truly taught, then could no errour, or hypocritic, lurke and be unknowen, so forcible was the trueth. Nay the word is so pure and perfect, that euen the most holy are accused by it: because no man in this flesh, is free from sinne. To be wote, for this cause was Christ bozne; and for this cause came he into the world, that he should beare witness vnto the trueth; and he that is of trueth, heareth his voyce.

Sathan had sowne and spread marueilous hypocrites and lyes in the world: but Christ came, that he might confound the lyes, and teach the truth. And therefore this first coming of Christ (because his doctrine was displeasing, & sharpe vnto the world, & because he accused them of sinne) was as a fire, which purifieth, and clenseth all filth, & dosse from gould, and maketh a strange seperation of the euill from the good. When he teacheth, he doth seperate gould, and silver, that is, good men from copper, and dosse, to wit, from the harde hearted hypocrites. For he which was of God, heard the word of Christ, and left all his errors, and cast all his hypocritic a side, and became a fapthfull, or true Israelite, in whom was no deceite. By the crosse also they were purged, and tryed, as gould in the fire. This tribulation, and crosse, alway waiteth vpon the word, and alwayes cometh with the word.

And Christ at his first coming, hath true Lewites, and spirituall Priestes, which are consecrated and cleansed. These are, as Peter sayth, all that truly beleue in Christ; but especially, they which fapthfully teach the word, by which

Iohn. 18. 31.

Pet. 2. 9. 10.

Rom. 3. 28.

Gala. 3. 11.



which the righteousness of sayth, doth enter into the heart. These offer true acceptable Sacrifices in righteousness, that is, in the sayth of Christ, which befoze God, is true righteousness. They offer themselves in sayth, they offer an humble and penitent heart, and they offer prayes and thanksgueing, for their redemption in Christ. The holy Doctors, as often as they doe conuert the people by the Gospell, from darkness of unbeleeft, vnto the light; and from the power of Sathan, vnto God: so often do they offer an acceptable sacrifice vnto the Lord. Paul when he conuerted the Gentiles, vnto the sayth of Christ, calleth that his labour, the Dilatation of the Gentiles; made acceptable, and sanctified by the holy Ghost.

Rom. 15. 16.

Here we plainly see, that the kingdome of Christ, is a spirituall kingdome, and that it is hid vnder the crosse: For all they which are in that kingdome, are Priests, and offer by sacrifice, and therefore it is a Priestly kingdome, which is here in the world poured by affliction. You haue not here any word, or mention, of an earthly dominion, maiesty, or Pompe: but you heare mention made of a kingdome, which consisteth in spirite, and sayth.

Judah, and Ierusalem, to wit, the Church of Christ, offer by in the time of Melsias, an excellent sacrifice vnto the Lord, such as were the sacrifices of Abell, Abraham, Isaac, and Iacob, which were offered by long befoze that Moyses had receiued the Law, and Ceremonies, & brought to the Iewes.

*Anna.* What made the sacrifices in times past acceptable vnto the Lord?

*Urb.* Faith in Christ, made them acceptable: for the Patriarkes by sayth, looked steadfastly for the promised blessings, and grace of God in Melsias. And they offered by perfectly Sacrifice, and honoured God, & gaue him thanks with lowly and Chistian heartes, for his grace promised by this sayth, as Paul witnesseth to the Hebr. Because it is vnpossible to please God without sayth. And Paul in that Chapter, reckoneth by also those holy Patriarkes and Fathers,

How sacrifices in time past, were acceptable to God.

Heb. 11. 6.

## Christes Sermon,

None sauēd,  
but Christes  
saythfull.

Mala. 4. 7.

thers, & sayth, that their workes pleased the Lord by sayth. And he speaketh of the faith in Christ, which is a certaine, and vndoubted perswasion, & trust of Gods grace towards vs in Christ. The Lord vouchsafeth not to receiue any to grace, but for Christ, and in Christ. Wherefore there is no other sayth that is true sayth, but the sayth that is in Christ. And the elect which were before the natiuitie of Christ had this sayth, as well as we haue it now: and they were as good Christians as the Apostles, and we are. For there is but one Gospell, and one faith which saucth. There is none sauēd vnlesse he be a Christifidelian, that is vnlesse he beleeue in Christ. Mala, prophesieth in his 4. chap of the latter comming of Christ vnto iudgment, and what should be the state of thinges in the last day; and what shall be the portion, and end both of the Goodly and vngoodly, saying: For behold, the day commeth that shall burne as an ouen: and all the proud, yea, and all that do wickedly shall be strouble: & the day that commeth shall burne them vp, sayth the Lord of Hostes, and shall leaue them neither roote, nor branch: but vnto you that heare my name, shall the Sonne of righteousness arise, and health shall be vnder his winges; and ye shall goe forth, and grow as fatte Calues: And ye shall tread downe the wicked, for they shall be dust vnder the soale of your feete, in that day that I shall doe this, sayth the Lord of hostes. Remember the law of *Moyse* my seruant, which I commaunded vnto him in *Horeb*, for all *Israel*, with the statutes & iudgments. Behold, I will sende you *Eliab* the Prophet before the comming of the great and fearefull day of the Lord, and he shall turne the heartes of the fathers vnto the children, and the heartes of children to their fathers, least I come, and smite the earth with cursinges.

Thef. 5. 2.  
Phi. 1. 6.  
2. Cor. 1. 14.  
2. Pet. 3. 7.

The day whereof Mala. speaketh here, is that Great day of our Lord Iesus Christ, as Paul calleth it; at which day, Christ shall come in his Maiestie with all the celestiaall armie, to iudge the quicke and the dead, as Peter sayth: Thee shall come with fire, and iudge the world. Then the vngoodly,

godly, which haue not beleued the Gospell, but still continued in their sinnes, shall be like Straw: and þe fire after the iudgement of condemnation, shall compasse þe wicked about, and carry them away with it, from the face of the earth, out of Gods sight into Hel, into euerlasting fire, which is ordained for Sathan, and his Angels, & the unbelieuers, as the Psalme sayth. Fire shall goe before the Lord, and Christ shall burne his enemies round about. And this shall assuredly come to passe, as those things haue done, which are written of Christ, (to wit,) that is, bozne, dead, risen againe, and sitteth at the right hand of God, and hath gathered together the Iewes and Gentiles vnto his Sherpould. And then he sayth: The Lord of hostes, the God omnipotent, hath sayd it, he surely can not deceiue, or lye. And although the wicked in this earth, despise the Lord, & his people, and are so puffed vp with pride and disdain, that they thinke the godly, not onely not worthy to be spoken to, but also bere, and greatly iniurie them; and so standing on their Pantophels, as if all the world were their owne, liue as they would for euer inioy these worldly pleasures, & heere alwayes make merry: yet shall they in the day of the Lord be confounded, and so they, and all theirs vanish away, that they shall haue nothing at all left them.

Psal. 97. 3.

Mat. 4. 1.

The great destruction of the vngodly.

All their tempozall wealth, pleasures, ioy, and euen their liues also, shall be taken from them: And they shall neuer see those eternall treasures, which they neglected and despised heere vpon earth. To be short, they shall be rooted out from of this earth, and cast into euerlasting torment. And this doth Mala. signifie vnto vs, where he sayth, the Lord God will leaue them neither roote nor branch; That is, he will condemne them both body and soule, and cast them for euer into euerlasting darknesse: so that they shall neuer enioy, nor looke for either tempozall, or eternall life at the Lords handes: for they shall be dealt with as Trees, when wee will utterly destroy and roote them out: for then we doe not onely pull away a few boughs, and lop it vnto the bole, but we digge him by by the root, that it neuer spring any more.

Mala. 4. 1.

But

## Christes Sermon,

But the state of the godly, which shall haue feared the name of the Lord, and beleued that after this temporall life, they shall haue a better life; and that Christ will at the last day, surely iudge, and giue vnto every one, according to that he hath done, shall be much better. And therefore doe they in this life feare God, as a iust Iudge, who will take accompt of euery idle word, in the last day of iudgement: And they loue him as a good Father, of whom they hope, and assure them selues to receiue all good thinges, euen as naturall Children, seeing they haue heere by patience, in well doing, sought that euermlasting life, which the Lord hath promised them in Christ: And therefore shall they receiue Glory, Honour, and immortalitie. Which thing Malac. meaneth, when he sayth: Vnto them that feare the Lord, shall the Sunne of righteousness arise: That Sunne, is Iesus Christ, he lightneth vs with true knowledge, both of God, and of our selues; he onely by the beames of Faith, iustifieth vs: For he is the most splendent and bright Sunne of all innocencie and righteousness, in whom is neither blotte, cloude, nor spot of sinne. He onely kindleth, and maketh warme our cold heartes with the beames of his spirit: hee fructifieth our dry and parched ground, that we may bring forth vnto him, the fruites of righteousness; For without him we can doe nothing that is good.

When this Sunne shall rise in his perfect brightnesse, then shall it bring to vs that bright, and wished day of liuely eternitie; and it shall shine vnto vs for euer, and shall neuer goe from vs. Under the winges of this Sunne, is life and health: The Hebrew word in this place, is maruell, coming of this word *Rophe*, which signifieth, to heale, or medecine. Note therefore, that we are dangerously and drably sicke: For sinne hath destroyed, and infected both our body and soule with deadly popson. The soule is full of sinne, the body also is all sinfull and mortall; so that of necessitie, we had dyed for euer, if the Lord had entered into iudgement with vs: but he gaue vs Christ, the Physician of our wounded and deadly sicke Nature, to deliuer mans Nature from

Rom 1.7.

Mal 4.2.

Iohn. 1.9.

from all sicknesse, and to restore vs both body & soule to perfect health. Hee which calleth vpon this Physician, and beleueth in him, shall be lightened, and clearly deliuered, both in body and soule, from all sinne, and euill, which sinne brought with it into the world: the soule shall be cleansed from the staines of sinne, and from euill thoughtes, naughty lustes, and vngodly desires; and the body shall be deliuered from mortallitie, and corruption: For this Physician is the Lord him-selfe, who for this cause onely, tooke vpon him our Nature, that he might in vs, make it altogether cleane, innocent, immortall, and pure, and saue it: where vpon the Prophet sayth. Health is vnder his wings. For he which flieth to be vnder the wings of this Sonne, and seeketh health and saluation, at his handes, is saued. Mala. 4. 10.

Indeed, these wordes are figuratiue; but they meane nothing else, but that which the Euangelistes and Apostles speake in plaine wordes, to wit, that hee which beleueth in Christ, shall be saued, and haue euerlasting life: But if hee which beleueth in Christ, hath euerlasting life; surely hee hath also true, and euerlasting health. For hee which abideth in his sinnes, abideth in a most dangerous disease, and dieth an euerlasting death: For, The wrath of God abideth on him. John. 3. 36. But hee which layeth hold on Christ, as on the true Physician by Faith, he obtaineth euerlasting health both of body and soule.

Christ verily, compareth himselfe to a Physician in Math. saying, that he came vnto the sicke men, as the Physician to the sicke: and he mightily shewed, and exercised this Art in this earth, all the time of his Pilgrimage, when he healed, and restored, not onely the soules from sinne, and the bodies from all kind of sicknesse and diseases; but rayled them vp, euen from the dead. Math. 9. all the chapter.

*Anna.* What meaneth Malachy in that hee sayth, You shall goe forth, and grow vp as fatte Calues: or, you shall goe forth, and daunce and leape, and come in like a fatted Calfe?

*Ans.* This is a figuratiue kind of speech, spoken of the gosp,

## Christes Sermon,

Luk. 21. 33.

godly, to whom the word of God is a most pleasant Pasture; for it shall goe well with them in the last day: For then shall they be free and safe from all euill, sinne, lust, feare, heauinesse, and persecution. Wherebypon Paul calleth the last day, the day of Redemption. And Christ in Luke, exhorteth the godly, To lift vp their heads when the day of the Lord draweth nie; because then their Redemption also is at hand. Then shall that last enemye of the godly, to wit, Death, be destroyed, and Mortalitie shall be swallowed by in the life of Christ. Then shall they all haue libertie, and abilitie to be alwayes with Christ, without any impediment of the body. Now the body is slouthfull, loytering, and weake: but at the last day, it shall be as cleare as the Sunne, immortall, elegant, strong, puissant, liuely, subtle, neate, pure, spirituall, and nimble, and haue eternall health: For they are saued both in body and soule, as our Creede doth teach vs: I beleue the rising againe of the flesh; which with the soule, must be glorified, and haue euermoring life.

The vngodly heere in this earth, doe miserably kicke, tread vpon, afflict, iniurie, and mocke the Godly, and count them as scouringes of the earth: nay, they iudge them to be most wicked men of all, and euen Sacrifices for sinnes: For the elect shall haue tribulation, euen vnto the last day; but when Christ the Sonne of righteousness shall come downe from heauen, to seperate Chaffe from Wheate, to wit, his Seruants from the Wicked: then shall there be an alteration of all thinges; then shall the pompe, brauery, and gloyp of this world, with all the foolish confidence thereof, fayne, and fall: Then shall the wicked be tumbled downe from their honour, and be for euer bitterly ashamed, and be made our footstoolle: Then shall they be broken and troden downe, and be contemned for euer, and be more filthy and vile, then the Durt in the streetes. For hee which heere suffereth with Christ, shall in the world to come, be glorified, and reigne with Christ for euer: But hee which heere beleeueth not the Gospell in this life, and is not like to Christ our



our head in the crosse, he at the last iudgment shall be condemned vnto horrible and euerlasting death, lamentations, calamities, and miseries, with all the deuils in hell. And this shall the Lord of *Zebaoth*, or the Lord of hostes doe. He shall bring that day vpon the world, when it shall liue most securely: and vnto his, that is, vnto the Christideli-  
*lians*, he shall giue that kingdome of glory, which by the Prophets, and Euangelistes, he hath promised them.

In the wordes following, he exhorteth the people that they call to minde the law of Moyses: as if he had sayd, the time of Messias is not farre of, it is euen now at hand. Beware, & watch, that ye despise not the day of your visitation, that when the Lord commeth, you be not offended at him.

Moyses hath foretold you in Deuter. that the Lord will raise up vnto you, a Prophet of your bretheren like vnto him, to Moyses, that is, one which is true man as Moyses was, he shall teach by the commandementes of God, and the Lord will punish him which will not heare him. For Moyses sayth, that God will require it of them: that is, they which will not beleue the Gospell of Messias, shall at the last day giue account vnto the Lord: and for their vbelieve, they shall be indged in the Lords anger: If Iewes had obeyed this admonition, and moze diligently sought Christ in Moyses, if they had learned better to know his person, and office, (seeing Moyses speaketh so plainly of Christ) then had they not so wickedly, and cursedly despised that day of their visitation: but would haue embraced Christ, and haue esteemed him aboue Moyses: But when Christ was come, they would bee Moyses Disciples, although the tearme of his time was ended: For Moyses was but onely a Seruant in the house of the Lord. And when the Lord Christ himselfe came, then ought the Seruant to giue place: and all men ought to heare the word, which Christ did speake by the word of his Father.

The righteousnesse of Fayth, had also her testimonies in the Law, in Moyses, & in the Prophets. But when Christ, and the Apostles taught it, saying, Repent, and beleue  
 the

Deut. 18. 18.

## Christes Sermon,

Mat. 1. 15.

Jewes and Pa-  
pistles in this  
agree.

the Gospel, the Jewes refused their Doctrine, and would be iustified by Moyses, and his law; and vnderstand not the true Mediatour and Saviour Christ, in the worke of their iustification; but refused that most precious corner Stone, and could not abide to vse, and admit it in their building of iustification: And therefore they became abominable, and perished, they, and their building.

Mat. 11. 14.

Luk. 1. 24.

And least the day of Christes former coming, should be unknowen vnto them, he giueth them a notable signe, whereby they might haue learned, that the day of Messias was now at hand: for he promisseth, that he would send them that forerunner Iohn the Baptist, before that great day; and he called him Elias, because he should goe before Christ, and prepare the way for him, in the spirit and strength of Elias, as the Angell of the Lord expoundeth this Prophecie of Elias to be meant of Iohn the Baptist. And Christ himselfe applieth this Prophecie in Mathew, vnto Iohn Baptist, saying: that Iohn is that Elias, which was to come; that is, of whom Mala. the last Prophet did prophesie, Let him which hath eares to heare, heare. But their heartes were blinded, and their eares stopped, by that they could not vnderstand. He calleth that day of Christes former coming, fearefull or horrible, because of the falling away, & blindness of the Jewes: For before, they were the welbeloued Children of God, and the Inheritance of the Lord. But when they killed the true Messias, the Sonne of God, and preferred that wicked offender Barabas before him, & wished that his innocent blood might be vpon them and their children; then they were reiecte and blinded, and the Kingdome of God was taken from them, & they lost both the Citie & the Temple, and the whole Land; and they are afflicted as well with spirituall, as corporall captiuitie, vnto this day, & the Gentiles are receiued, and adopted as Children.

This is that Heren, or Cursse, wherewith the earth was smitten: But they which at the beginning beleueed Iohn, and tooke Christ to be their Saviour, & forsaked Moyses; they escaped the Cursse. And such as were the Apostles,

and

and those of the Iewes which beleueed Christ and his Apostles. And these in the Prophets, are called the remnant of Jacob: Malachy therefore (which concludeth the old Testament) both tell vs that Moyses, with the Law, and the Prophets, doe al with one consent, beare witnesse of Christ, that he is the true deliuerer of Israel. As if he had said, Moyses serued in the house of the Lord, vntill his appoynted terme of time was expired, prophesying in all his Figures, externall Sacrifices, Oblations, and plaine Promises of Christ; and hee referred all his Doctrine vnto Christ. And this is that Seed of Abraham, by which all Nations are blessed. This is that true High priest, Propitiation, and Sacrifice, which reconcileth vs vnto God.

This is that true Melchisedech, and that Serpent in the Wilderness, and that great Prophet, whom Moyses commaundeth all them to heare, which wil not incurre the wrath of the Lord. And this is the Sonne of David, to whom the Lord had promised an eternall Kingdome. Beware therefore, that when he cometh, you take not the Seruant for the Paister: and a Figure and Shadow, for the Light and Crueth: For it is hee indeed, of whom the Law, and all the Prophets with one consent doe prophesie. If you refuse him, then giue you not credite to Moyses & the Prophets, and the Lord will smite you with a Cursse. Beware therefore, for I haue now giuen you warning before.

All laude and honour be vnto our good, and most saythfull GOD, for euer and euer, for the gift of all Prophecies through our Lord Iesus Christ of Nazareth, the true and onely Messias, promised in the Law and the Prophets, whom God sent into the world at the fulnesse of time; to wit, 1612. yeares agoe. And who perfectly and thourghly, fulfilled all things which were necessarie for the repaying, and absolute redemption of mankind: And now stretch at the right hand of God, our Bishop and King omnipotent, for euer.

And here now (good Wife) you haue almost all the chiefe Prophecies of Iesus Christ, expounded and gathered out

Christes Sermon,

of all the Prophets as diligently as I could; by which you now know, what Christ preached vnto his Disciples on the way from Ierusalem to Emaus.

*Anna.* Seeing that Emaus is but onely 60. Furlonges from Ierusalem, it seemeth to mee that Christ did not recite all these Prophecies, which you haue heard this two or three weekes in expounding to me.

*Urb.* Merely S. Luke sayth, that Christ began at Moses, and expounded vnto them all the Prophecies in the Scripture which were spoken of him; whereby it may be gathered, that it was a famous, and good long Sermon; in which he proued, and confirmed vnto them, that he must by the Crosse, enter into his glory.

But it is like, that Christ expounded vnto his Disciples, the most chiefe Prophecies which speake of his Passion, Resurrection, and euertlasting Kingdome; that thereby they might learne, that it was the good-will of God the Father, that his welbeloued Sonne Iesus Christ, should redeeme the true Israel, not with Gold or Silver, nor by any worldly pompe, or power; but in the weakenes of his Crosse, by his most precious Blood, which he shed to deliuer vs from all our enemies, from the wicked world, from poisonfull sinne, from horrible death, and from our perpetuall and cruell enemy Sathan; with whom, and all his members, we haue bellum *mundum*, a continuall warre.

I haue been long in citing the Scriptures, that I might the better set downe, and more plainly expound the whole Sermon of Christ, as farre as appertained to the witnesses of the Prophets, as I haue sayd before.

But how say you? is it not a great ioy, and a very Paradise to a goodly heart, by Faith, to search and learne the comfortable misteries of Christ, contayned in the Prophets, as the Thel. the valiant Souldiers of Christ, often times did, because this kind of exercise auayleth much to the confirmation & establishing of our Christian faith? For which, our Lord God hath layd a perfect sure foundation, euen from the beginning of the world, by his holy Prophets his seruants,

servants, which are the most auncient Doctors in the earth : and also by the Gospell of Iesus Christ, which is a doctrine of greatest antiquitie in the world, and hath alwayes been most vehemently assailed by Sathan, and his heriticall members ; and yet hath alwayes escaped, and in the end obtained victorie and triumphed ouer them all : For the world of the Lord abideth for euer.

*Anna.* This Easter Sermon, is more plentious, and of greater authoritie with me, then all the pompe and wealth of the whole world. Nay, what are a hundred thousand worldes, with the vanitie of all their wealth, power, and pompe, in comparison of such great promises of God, as we haue in Iesus Christ: euen nothing at all. I heartily thanke God our heauenly Father, that he hath vouchsafed me to liue vnto that happy day, that I might heare such an Apostolicall Sermon : And I hope, that I shall euer hereafter, be better for it while I liue. And I trust I haue receiued such comfort hereby, that I shall euer hereafter, celebrate that ioyfull Feast of Easter, with spirituall comfort in Christ.

For this Gospell, which was promised in the Prophets to many ages agoe, and is now preached openly throughout this world, in these latter daies, doth not exclude mee : For euery one which beleeueth in Christ, and calleth vpon his name, shall be safe.

There is no merite of mine spoken of, as necessarie to life and saluation : but onely the infinite merite of Iesus Christ ; which is preached of all the Prophets and Euangelistes. The mercifull, and euerlasting God, the Father of our Lord Iesus Christ, and our Father, be prayesd for euer, and euer, for the holssome misteries of the holy Gospell of Christ Iesus, which he hath so mercifully opened, and so richly giuen vnto vs, vnworthy sinners.

*Vb.* Now you know what S. Paul meaneth, where he sayth, that Iesus Christ is our Wisedome, Righteousnesse, Sanctification, and Redemption, giuen vs of God: and you see what is the true hope, helpe, and comfort of Israel.

## Christes Sermon,

*Anna.* I see it, and I beleue it: The Lord increafe my fayth. And I beleeue thee, O most mercifull Father, for Iesus Christes sake, our onely reconciler, that thou wilt also boughsafe, to reueale the comfortable Gospell of thy unspeakable grace, (promised and giuen in thy onely begotten sonne Iesus Christ) by thy holy spirite, vnto our beloued chilozen, (which thou hast giuen vs, to the enlarging of the kingdome of Christ, and to the glozy of thy most blessed name) that they, by the inward instruction of thy spirit, may vnderstand, and beleue this Sermon of thy sonne, and through thy holy spirite, continue vnto the end, in that faith of Christ, and hope of the Gospell, and true Israell.

All the riches of this world, are nothing to this Christian fayth. I wish vnto my deere chilozen, no other felicity, no other poyntes, no other riches, nor no other inheritance, but that they may truly, and constantly beleue this Sermon: which if they doe, then are they rich enough in this world, and in the world to come, though they should neuer so poorely, here begge their bread all the dayes of their life. For by fayth in Christ, we haue God the father, God the sonne, and God the holy Ghost, one true God by the inestimable benefits, and merite of Christ, who for our sakes became man, that we might be made the chilozen of God, and that God might be our louing Father. And now what can we want, seeing we haue thee O Lord, the onely true, and louing God to be our Father, through Iesus Christ our Lord, who is our owne proper righteousnesse, life, and saluation.

*Vrb.* God keepe you, and me, and our Chilozen, in this fayth, and then are we safe, the shall we be passing well, then shall we haue perfect ioy of spirite, and then shall we dayly, and hourly with ioy, celebrate the ioyfull feast of Easter, till we, with our beloued Chilozen, passe out of this frayle and transitozie life, into the heauenly Kingdome of Iesus Christ, our Lord, & true God, which hath been prepared for vs, from the beginning of the world: of which thing, I am assured. The Lord confirme our Fayth, and hope,  
vnto



unto the eternall glozy of his holy name.

*Anna.* Amen.

*Urb.* But you must euery day (wife) when you haue giuen God thanks, and made your prayers, thorowly ponder with your selfe these thinges of the Gospell of Christ, which I haue been now a good long time in speaking; and you must keepe them in your heart, as a most rich treasure, and precious icwell.

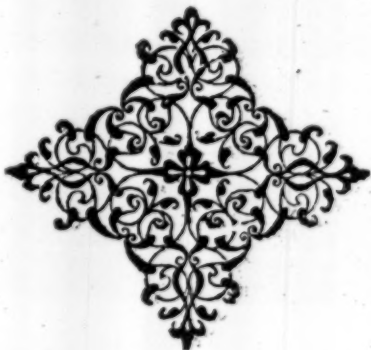
*Anna.* I will doe it by Gods grace: and God blesse me, and all good Christians.

*Urb.* Amen.

*Anna.* Amen.

FINIS.

¶ The Lordes name be prayfed. And, O Lord  
I beseech thee, giue plentiful fruite of  
these my Labours. Amen.  
Amen.



Humphry Hill was Born  
17 of february 1672  
Aged just 2 when this  
Written

Humphry  
R.R.R.

